THE CATECHISME OR MANER TO TEACH CHILDREN THE CHRISTIAN RELIGION.

Wherein the Minister demaundeth the question, & the Child maketh answer: Made by the excellent Doctor and Pastour in Christs Church, IOHN CALVIN.

EPHES. 2.

The doctrine of the Apostles and Prophets is the foundation of Christs Church.

THY FACE SHALT THOV

IN THE SWEATE OF

EATE BREAD, Gen. 3. 19.

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OF THE ARTICLES OF THE FAITH.

THE MINISTER.

WHAT is the principall and chiefe end of mans life?

THE CHILDE.

To know God.

Mi. What moueth thee to say so?

Ch. Because he hath created vs, & placed vs in this world to set foorth his glorie in vs. And it is good reason that we employ our whole life to his glorie, seeing he is the beginning and fountaine thereof. Wherevnto man was created and made.

M. What is then the chief felicitie of man? The greatest felicity that man can attaine to.

C. Euen the selfe same, I meane to know God, and to haue his glorie shewed foorth in vs.

M. Why doest thou call this, mans chief felicitie?

C. Because that without it our condition or state were more miserable then the state of brute beastes.

M. Hereby then we may euidentlie see that there can no such miserie come vnto ma not to liue in the knowledge of God.

C. That is most certaine.

M. But what is the true and of God?

C. When a man so knoweth God, that he giueth him due honour.

The right manner to worshippe God, standeth in four pointes.

M. Which is the way to honor God aright?

C. It is to put our whole trust and confidence in him: to studie to serue him in obeying his will: to call vpon him in our necessities, seeking our saluation & all good things at his hand, & finallie to acknowledge both with heart and mouth that he is the liuelie fountaine of all goodnesse.

II. Sunday. The first point of honoring God

M. Well then, to the ende that these thinges may be discussed in order, and declared more at large: Which is the first point?

C. To put our whole confidence in God.

M. How may that be?

C. When we haue an assured knowledge that he is almightie, and perfectlie good.

M. And is that sufficient?

C. No.

M. Shew the reason.

C. For there is no worthines in vs, why God should either shew his power to helpe vs, or vse his mercifull goodnesse to saue vs.

M. What is then further required?

C. That euerie one of vs be fullie assured in his conscience, that he is beloued of God, and he will be both his Father and Sauiour.

M. How shall we be assured hereof?

C. By his word, wherein he vttered vnto vs his loue in Christ, & assureth vs of his

M. Then

M. Then the verie ground to haue sure confidence in God, is to know him in our Sauiour Christ? The foundation of our faith.

C. Yea truelie.

M. Then briefflie, what is the effect of this knowledge of God in Christ?

C. It is conteined in the cõfession of the Faith, vsed of all Christians, which is commonlie called the Creede of the Apostles: both because it is a brief gathering of the Articles of that Faith, which hath bene alwayes continued in Christs Church, and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

C. *I beleeue in God the Father Almightie, maker of heauen and earth: And in Iesus Christ his onelie Sonne our Lord: Who was conceiued by the holy Ghost, borne of the virgine Marie: Suffered vnder Pontius Pilate, was crucified, dead, buried, and descended into Hell: He rose againe the third day from death: He ascended into heauen, and sitteth at the right hand of God the Father almightie: From thence he will come to iudge the quicke and the dead.* The Creede of the Apostles.

I beleeue in the holie Ghost: The holie Church vniuersall: The cõmunion of Saints: The forgiuenesse of sinnes: The rising againe of the bodies, and life euerlasting.

M. To the intent that this confession may be more plainlie declared, into how many partes shall we deuide it?

The Christian Faith standeth in four points

C. Into foure principall partes.

M. What be they?

C. The first concerneth God the Father. The second is of his Sonne Iesus Christ, wherein brieflie also the whole historie of our redemption is rehearsed. The third is, touching the holie Ghost. The fourth concerneth the Church, and Gods gifts vnto the same.

M. Seeing there is but one God, what moueth thee to make rehearsall of the Father, the Sonne, and the holie Ghost, as if there were three?

As concerning ỹ Trinitie.

C. Because that in the substãce or nature of God we haue to cõsider the Father as the founteine, beginning and originall cause of all things: then secondly his Sonne, who is his euerlasting wisedome, and thirdly the holy ghost, who is his vertue & power, spread vpon all creatures, & yet neuertheles remaineth alwayes wholy in him self.

M. This is then thy meaning, that there is no inconuenience at all to vnderstande seuerallie these three persons in the Godhead, who notwithstanding is one and not thereby deuided?

C. It is euen so.

M. Make rehearsall now of the first parte of the Creede.

C. I beleeue in God the Father almightie maker of heauen and earth.

M. Wherefore doest thou call him Father?

C. I call him so, hauing respect to Iesus Christ, who

who is the euerlasting word, begotten of God before all worlds, who being afterwards openlie shewed vnto the world, was euidentlie declared to bee his Sonne. Now seeing God is our Sauiour Christs Father, it followeth necessarily, that he is also our Father. The Father.

M. What meanest thou by that, that thou callest him *Almightie?* What is mēt by this word Almightie.

C. I mean not onlie that he hath a power which he doeth not exercise, but also that all creatures be in his hand & vnder his gouernance: that he disposeth all thinges by his prouidence, that hee ruleth the world as it pleaseth him, and guideth all things after his owne good pleasure.

M. So then by thy saying the power of God is not idle, but continuallie exercised, so that nothing is done but by him and by his ordinance? The power of God is not idle.

C. That is most true.

M. Wherefore is that clause added, *Maker of heauen and earth?* IIII. Sunday.

C. Because he hath made himselfe knowen vnto vs by his workes, it is necessarie for vs to seeke him out in them. For our capacitie is not able to comprehend his diuine substance: therfore he hath made the world as a glasse, wherin we may behold him, in such sort as it is expedient for vs to know him. Psal. 19. Rom.

M. Doest thou not comprehend all creatures in these two wordes, *heauen and earth?*

C. Yes verelie: and they may right well bee conteined vnder these two wordes, seeing that all thinges be either heauenlie or earthlie.

M. And why callest thou God onelie *Creatour*, seeing that to order thinges and to conserue them alwayes in their state, is a thing of much more importance, then to haue for one time created them?

C. By this worde *Creatour* it is not onlie ment that God did once create them, hauing no further regard to them afterwards: but wee ought to vnderstande that as the worlde was made of him in the beginning, euen so now he doth conserue the same, so that the heauen and earth, with the rest of the creatures could not continue in their estate, if his power did not preserue them. Moreouer, seeing in this maner he doeth maintaine all things, holding them as it were in his hand, it must nedes follow, that he hath the rule and gouernaunce of all. Wherefore in that that he is Creator of heauen and earth, it is hee that by his goodnes, power, and wisedome doeth gouerne the whole order of nature. It is he that sendeth raine and drought, haile, tempest and faire weather, fertilitie and barennesse, dearth and plenty, health and sickenesse, and to be short, he hath all things at cõmandement, to doe him seruice at his owne good pleasure.

Cõcerning the prouidence of God.

M. What sayest thou as touchinge the deuils and

and wicked persons, be they also subiect to him?

C. Albeit that God doeth not guide them with his holie Spirit, yet he doeth bridle them in such sort, that they be not able to stirre or moue without his permission and appointment: yea, and moreouer, he doeth compell them to execute his will, although it be against their intent and purpose.

M. To what purpose doeth it serue thee to know this?

C. The knowledge hereof doeth wonderfully comfort vs. For wee might think our selues in a miserable case, if the deuils and the wicked had power to doe anie thing contrarie to Gods will. And moreouer we could neuer be quiet in our consciences, if we should thinke our selues to be in their daunger. But forsomuch as wee know that God bridleth them fast, and chaineth them, as it were in a prison, in such wise that they can doe nothing, but as he permitteth, we haue iust occasion, not only to be quiet in minde, but also to receaue most comfortable ioy, since God hath promised to be our protector and defendor.

The deuill hath no power but of God.

M. Goe to then: let vs come to the second part of our beleefe.

C. *And in Iesus Christ his onelie Sonne our Lord.*

M. What is the effect of this part?

C. It is to acknowledge the Sonne of God to be our Sauiour: and to vnderstande the meane

glasse wherein we may see God.

whe.l

whereby he hath redeemed vs from death and purchased life vnto vs.

IESVS. *M.* What signified this word IESVS, by which thou namest him?

Matt. 1. *C.* It is as much to say, as Sauiour: and this name was giuē vnto him by the Angell at Gods commaundement.

M. What? is that of more estimation then if that name had ben giuen vnto him by men?

C. Yea, a great deale: for since Gods pleasure was that he should be so named, he must needes be our Sauiour in deed.

Christ. *M.* What signifieth then this word, *Christ*?

C. This worde *Christ* doeth expresse more effectuallie his office, and doeth vs to wit, that he was annointed of the Father, King, Priest and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture, which doeth teach vs that annointing did serue for these three offices, the which be also attributed vnto him in many places of the same.

M. But what maner of oile was it, wherwith he was annointed?

C. It was no such materiall oyle, as we vse, & as did serue in old time, to the ordeining of Kings, Priests, and Prophets, but a far more excellent oyle, euen the grace of Gods holy Spirit, wherof the outward annointing in the old Testament

Cōerning the deuils.

was

was a figure.

M. What manner of Kingdome is that, whereof thou ſpeakeſt?

C. It is Spirituall, and doeth conſiſt in Gods word, and in his holie Spirit, wherein is contayned both righteouſnes and life euerlaſting. The kingdome of Chriſt.

M. And what is his Prieſthood? The Prieſthood of Chriſt. Heb. 7.8.9 10.13.

C. It is an office and authoritie to preſent himſelfe before God to obtaine grace & fauour for vs, & to pacifie his Fathers wrath, by offring an acceptable ſacrifice vnto him.

M. Why calleſt thou him a Prophet? Wherein Chriſt was a Prophet. Iſay. 7 Heb. 1.

C. Becauſe that he came down into the world as a chiefe ambaſſadour of God his Father, to declare at large his Fathers will, and to finiſh all Reuelations and Prophecies.

M. Commeth there any profit vnto thee by thoſe names and dignities of Chriſt? VI. Sunday.

C. Yea, they altogether belong to our comfort: for Chriſt did receaue all theſe of his Father, to make vs partakers thereof, whereby we might euerie one receaue of his fulneſſe. Iohan. 1.

M. Declare this thing vnto me more at large.

C. He receaued the holie Ghoſt in ful perfection, with all the gifts of the ſame to beſtow them on vs, and to diſtribute them vnto euerie one of vs, in the meaſure and quantitie that God knoweth to be moſt meete, & ſo by this meanes we draw out of him, as out of a fountaine al the ſpi-

rituall

faine of all goodnes.

rituall gifts that we haue.

M. To what vse doeth the Kingdome of Christ serue vs?

To what vse the kingdō of Christ serueth vs.

C. To set vs in liebertie of conscience to liue godlie and holily, that wee being enriched with his Spirituall treasures, & armed with his power, may be able to ouercome the deuill, sinne, flesh and the world, which be pernitious enemies vnto our soules.

M. What profit haue we of his Priesthoode?

The profit of Christes Priesthood. Heb. 7. 8. 9 10. 13. Rom. 12.

C. First, by this meanes he is our Mediatour to bring vs into the fauour of God his Father: & againe hereby we haue a free entrie to come in and shew our selues boldlie before God, and to offer vpp our selues, with all that belongeth vnto vs for a sacrifice. And in this point we are fellowes, after a sort of his Priesthoode.

M. The vtilitie of his office, in that he is a Prophet, is yet behind.

Wherefore Christ was a Prophet.

C. Since our Lord Iesus hath receaued this office to become the maister and teacher of his flock, the end of this dignitie is, to bring vs to the right knowledge of the Father and of his trueth, so that we might become Gods household-scholers, and of his familie.

M. This is it then that a man may briefliе gather of thy words, that this name *Christ*, doth include three sundrie offices, the which God hath giuen to his Sonne, to the intent to bestowe the frute

ſhute and profit of the ſame vpon his elect.

C. It is verie true.

M. By what reaſon calleſt thou Chriſt the onely Sonne of God, ſince God doeth name all vs alſo his children? *VII. Sunday. Chriſt the onlie Sonne of God. Iohn. 1. Epheſ. 1. Heb. 1.*

C. As touching that, that we are Gods children, we are not ſo of nature, but onelie by his Fatherlie adoption, and by grace, in that God doeth accept vs for his children: now our Lord Ieſus being begotten of the ſubſtance of his Father, and being of the ſelf ſame nature, may iuſtlie be called Gods onelie Sonne, for that there is none other that is ſo by nature.

M. This is then thy meaning, that this honour pertaineth peculiarlie to him alone, as to whom it belongeth by nature, the which notwithſtanding he hath by free gift of his goodneſſe communicated vnto vs, in that we are his members.

C. It is euen ſo: and therefore in reſpect of that his communicating with vs, the Scripture calleth Chriſt in another place, the firſt borne among manie brethren. *Rom. 8. Colo. 1.*

M. Why calleſt thou him *our Lord*?

C. Becauſe he is appointed of the Father to haue lordſhip ouer vs, and to rule in heauen and earth, and to be the head of men and Angels.

M. What is the meaning of that that followeth?

C. It declareth after what ſorte the Sonne

The anointinge of Christ.

God was annointed of his Father to become our Sauiour: that is to say, he tooke vpon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they be here rehearsed.

M. What meanest thou by these two clauses, *cõceaued by the holie Ghost, borne of the virgin Marie?*

C. That he was fashioned in the Virgins womb, taking verie substance and manhood of her, that he might thereby become the seed of Dauid, as the Prophets had before signified, and yet notwithstanding all this was wrought by the secret and maruelous power of the holy Ghost, without the companie of man.

Christe became verie man. Psal. 126. Luke. 1.

M. What? is it then needfull that he should take vpon him our verie flesh?

C Yea verilie: for it was conuenient that mans disobedience against God should be purged in the nature of man. And moreouer if Christ hath not bene partaker of our nature, he had not bene a meete Mediatour to make vs at one with God his Father.

Rom. 5.

1 Tim. 2. Heb. 4.

M. Then this is thy saying, that it behoued that Christ should become very man to the end hee might execute the office of a Sauiour, as in our person?

C. Yea verilie: for we must borowe of him all at which is lacking in our selues: for this our fault could not otherwise be remedied.

Christ hath performed that which lacked in vs

M. But

M. But for what cauſe was this thing wrought by Gods holie Spirit, & not rather by the companie of man according to the order of nature?

C. Becauſe that the ſeede of man is of it ſelfe altogether corrupted with ſinne, it behoued that this conception of Chriſt ſhould be wrought by the power of the holie Ghoſt whereby our Sauiour might be preſerued from all corruption of ſinne, and repleniſhed with all manner of holineſſe. Chriſt was conceaued by the Spirit of God.

M. So then by theſe ſayings it is euidentlie declared vnto vs, that he which ſhould purifie and cleanſe other from filth or ſinne, muſt be himſelfe free from all ſpottes thereof, and euen from his mothers wombe dedicated vnto God in pureneſſe of nature, ſo that he may not be guiltie of that corruption, wherewith the whole ſtocke of man is infected.

C. I meane ſo.

M. Wherefore ſpeakeſt thou of his death immediatly after his birth, & leaueſt out the whole hiſtorie of his life? *VIII. Sunday.*

C. Becauſe there is nothing mencioned or ſpoken of in our Creede, but that which peculiarlie belõgeth to the ſubſtance of our redẽption

M. Why is it not ſaid plainelie in one worde that he died, without ſpeaking of Pontius Pilate, by whoſe iudgement he ſuffred?

C. This was not onelie to make the hiſtorie of Chriſt

Christs passion to haue more euident assurance, but also to declare vnto vs, that he was condemned to death by a iudge.

M. Howe so?

Christ was condemned to cleare vs.

C. He died to suffer the paine that was due vnto vs, that we might be thereby deliuered from the same. Nowe forsomuch as we were guiltie before Gods iudgement as wicked misdoers; Christ to take vppon him our person, vouchsafed to shew him self before an earthlie iudge, and to be condemned by his mouth, that thereby we might be cleared before the iudgement seate of God.

Mat. 27. Luc. 23.

M. Notwithstanding Pilate doth pronounce him innocent, and so by that he doeth not condemne him as worthie of death.

Christe was condemned for vs.

C. Pilate did both the one and the other: first he was pronounced innocent and iust by the Iudges owne mouth, to signifie that he suffered not for his own desert, but for our trespasse: and withal, the same iudge did giue solemnly the sentence of death against him, to testifie and confesse that he is our true pledge and raunsome, and hee, who also hath taken vnto him our condemnation, to deliuer vs from the same.

Christe was our raunsome.

M. That is well said: for if he had bene a sinner in deede he had not bene meete to haue suffred death for the offences of other: and nevertheless to the end that we might be clearely

quit

quit by his condemnation, it was neceſſarie that he ſhould be counted as among the wicked.

C. So I meane.

M. Where thou ſayeſt, Chriſt ſuffred on the croſſe, was that kind of death of more importãce then if he had bene otherwiſe put to death?

IX. *Sunday.* Chriſt took vpon him ſelfe the curſe due vnto vs that wee might bee free. Gala. 3. Deut. 21.

C. Yea verilie: and touching that matter, Saint Paule ſaith, that he was hanged on a tree, to the intent that he might take vpon him our curſe, & ſo diſcharge vs: for that kinde of death was accurſed of God.

M. What? is it not a great reproch and diſhonour vnto our Lord Ieſus, to ſay that hee was accurſed, and that before God?

C. No, not a whit: for he through his almightie power, by taking the curſe from vs vnto him ſelfe, did in ſuch ſorte make it voide and of none effect, that he him ſelfe neuertheleſſe continued ſtill ſo bleſſed, that he was able to fulfill vs alſo with his bleſſings.

M. Declare that that followeth.

Chriſt euen in ſuffring death, vanquiſhed death.

C. In ſo much as death was a puniſhment appointed vnto men for ſinne, therefore our Sauiour Chriſt did ſuffer death, & by ſuffering ouercame it. And to the intent alſo to make it the more certainlie knowen vnto vs, that his death was not counterfaite, it pleaſed him alſo to bee buried after the common manner of men.

M. But it appeared not that anie profi e

commeth to vs by this that Christ hath wonne the victorie of death, seing that we notwithstanding cease not to dye.

The death of the faithful is a right passage to life euerlasting

C. That doeth not hinder: for the death of the faithfull is nowe nothing else, but a readie passage to a better life.

M. It followeth thē necessarily hereof, that we ought in nowise to be afraid of death as thogh it were a dredfull thing, but rather it behoueth vs willinglie to walk the trace of our head and captaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perish thereby.

C. It is euen so.

X Sunday.

M. What is the sense of that clause, *He descended into Hell?*

The vnderstanding of this, Christ went down into Hell, Act. 2.

C. That Christ did not onlie suffer naturall death, which is a separation of the soule from the bodie, but also that his soule was in wonderfull distresse, induring grieuouse torments, which Saint Peter calleth the sorowes of death.

M. For what consideration sustained he those paines, and in what sort?

C. Because he presented him self before the iudgment seat of God to satisfy for sinnes, it was necessary that he should feele this horrible torment of conscience, as if God had vtterly forsakē him, yea, as though God had bene his extreme enemie, and being in this extremitie he cried to his Father: My God, my God, why hast thou me?

Mat. 27. Mar. 15.

M. Why

M. Why? was God then angry with him?

C. Nay, howbeit it was meet that God ſhould puniſh him in ſuch ſort, to performe the words of *Eſay*, that he was beaten with the hand of his Father for our ſinnes, and that he was wounded for our tranſgreſſions. Eſay. 53. 1. Pet. 2.

M. But how could it bee that he was in ſuch dreadfull anguiſh, as though God had vtterlie forſaken him, ſeeing he was God himſelfe?

C. We muſt vnderſtand, that he was in ſuch diſtres onlie as touching his humanitie. And to the intent that he might feele theſe pangs in his manhood, his godhead did in the mean time for a litle ſpace keepe it ſelfe cloſe, that is to ſay, it did not ſhewe the might thereof.

M. But howe could this be, that Chriſt who is the Saluation of the worlde, could bee vnder ſuch condemnation?

C. He was not ſo vnder it, that he ſhould cõtinue in the ſame: for he hath in ſuch wiſe felt theſe terrours which we haue ſpoken of, that he was not ouercome of the ſame, but hath rather thereby made battell againſt the power of Hell to breake and deſtroy it.

M. Hereby then we ſee the differẽce betwene he griefe of minde, which Chriſt did ſuffer and that which the impenitent ſinners doe abide, whom God doeth puniſh in his terrible wrath, for that verie paine whiche Chriſt ſuſtayn- The difference betwene the anguiſhe of Chriſes Spirit and the conſcience the wick

for a time, the wicked must endure continuallie? and that which was vnto Christ but a pricke, is vnto the wicked in stead of a glaiue to wound them to death.

C. Trueth it is: for our Sauiour Christ euen in the midst of his tormentes, did not cease to put a full trust euermore in God his Father, but the dãned sinners do dispaire: yea they despise God, in so much that they blaspheme his Maiestie.

XI. Sunday.

M. May we now gather by this what profit commeth to the faithfull by the death of Iesus Christ?

The profit and vertue of Christes death standeth in 3. poites.

C. Yea verie well: and first of all, we see that it is a sacrifice wherewith hee hath fullie satisfied his Fathers iudgement in our behalf: & thereby also hee hath appeased Gods wrath, and hath brought vs into his fauor againe: secondlie that his bloud is a washing of our soules from al maner of spots: and finallie that he hath so cleane wiped away our sinnes through his death, that God will neuer hereafter haue remembrance of them, so that the obligation which was against vs, is nowe cancelled and made voyde.

M. Haue we none other profite of his death?

C. Yes verelie: that is, if we be true members of Christ, our old man is crucified, and our flesh is mortified, to the end that none euill lustes do hereafter beare rule in vs.

M. Expound the article following.

He

C. *He roſe the third day from death to life*, wherein heſhewed that he had gottē the victorie of death & ſinne. For thorough his reſurrection he ſwallowed vp death, he broke aſunder the chaines of the deuil, and finallie he deſtroyed all his power. 1 Pet. 3.

M. Tell mee howe manie wayes this reſurrection of Chriſt doeth profit vs.

The benefit and vertue of Chriſtes reſurrection ſtandeth in three points. Rom. 4. 6. 1 Cor. 15

C. Three maner of wayes. The firſt, that wee haue fullie obtayned to be righteous thereby: ſecondlie, it is a ſure gage of our immortalitie: thirdlie, that if we be in deed truelie partakers of his reſurrection, wee riſe now in this preſent world into a new kinde of life, wherby we ſerue God onlie, & lead our liues agreeable to his wil.

M. Let vs goe forward to the reſt.

XII. Sunday

C. *He aſcended vp into Heauen.*

M. Went Chriſt vp into heauen in ſuch ſort that he is no longer in the earth?

Chriſt aſcended into heauen.

C. Yea: for when he had performed wholie all things that were enioyned him by the commandement of his Father, & had accompliſhed all that was neceſſarie for our ſaluation, it was not needfull that hee ſhould remaine anie longer in the world.

M. What profit haue we by his aſcenſion?

The profit of Chriſtes aſcenſion ſtandeth in two points.

C. We receiue double profit thereby: for ſince that our Sauiour Chriſt is entred into Heauen in our name, euen in like maner as he came downe from thence for our ſakes, he hath thereby made

an open entrie into the ſame place for vs, giuing withall an aſſured knowledge, that the gate of heauen is nowe open to receiue vs, which was before ſhutt through our ſinnes. The 2. profit is, that he appeareth in the ſight of God the Father to make interceſſion for vs, and to be our Aduocate to make aunſwere for vs.

Rom. 8. Heb. 7. 1 Ioh. 2.

M. But is our Sauiour Chriſt ſo aſcended into heauen, that he is no more here with vs?

C. No not ſo: for he himſelfe promiſeth contrarie: that is, that he wil be preſent with vs vnto the worldes end.

Mat. 28.

M. Is it ment of his bodilie preſence that he maketh promiſe ſo to continue with vs?

C. No verilie: for it is an other matter to ſpeak of his bodie which was taken vpp into heauen, & of his power which is ſpread abroad throughout the whole world.

Luk. 24. Act. 1.

M. Declare the meanig of this ſentence, *He ſitteth at the right hand of God the Father.*

C. The vnderſtanding of that is, that he hath receaued into his hand the gouernāce of heauen and earth, whereby he is king and ruler ouer all.

Mat. 28.

M. What ſignifieth this worde right hand, and the ſitting at the right hande?

C. It is a ſimilitude, or a manner of ſpeach borowed of earthlie Princes, which are wonte to place on their right ſide ſuch as they ſubſtitute next vnder them, to rule in their Name.

To ſit at the right hande of God.

M. Then

M. Then thou meaneſt nothing elſe thereby but that which S. Paule ſpeaketh, that hee was appointed head of the Church, ſet in authoritie aboue all powers, and that hee hath receiued a name or dignitie paſſing all other. Ephes. 1. Philip. 2.

C. Euen ſo it is.

M. Goe forward to the reſidue.

C. From thence he will come to iudge the quick and the dead, that is to ſay, he will come downe from heauen, and ſhew him ſelfe viſiblie once againe in iudgement, as he was ſeene to aſcend. XIII. Sunday. Act. 3. 1 Cor. 15. Heb. 10. 1 The. 4. Act. 1.

M. Seeing the iudgement of God ſhall be in the end of the world, how may that bee which thou ſayeſt, Some ſhalbe aliue, and otherſome ſhalbe dead, ſince it is a thing appointed vnto all men, to die once? Heb. 9.

C. Sainct Paule maketh anſwer to this queſtion him ſelf, ſaying that they which at that time ſhalbe left aliue, ſhalbe ſuddenly changed, to the end that their corruptible nature being aboliſhed, they may be clothed with incorruption. 1 Cor. 15 1 Theſſ. 4

M. Thy meaning is then, that this change ſhalbe vnto them in ſtead of a death, in ſo much as it ſhall aboliſh their former nature, and make them riſe againe in a new ſtate.

C. Trueth it is.

M. Doe we receiue any comfort by this that our Sauiour Chriſt will come once to iudge the worlde?

C. Yea verelie & that great: for we are taught certainlie, that this comming at that time, shalbe onelie for our saluation.

M. Then there is no cause, why we should be afraid of the day of iudgement, or that wee should tremble therefore?

Christ shall iudge vs, & answere for vs.

C. No trulie: for so much as we shall appeare before none other iudge but him, who is our Aduocate and hath taken vpon him to defende our cause.

XIIII. Sunday. The third parte of the Creede. Of the holie Ghost and his giftes.

M. Let vs now come to the third parte.

C. That cõcerneth our faith in the holy Ghost.

M. And to what purpose doeth it serue vs?

C. It doth vs to vnderstand, that euen as God hath redeemed vs & saued vs in Iesus Christ, euen so it pleased him to make vs partakers of his redemption & saluation through his holy Spirit.

M. How so?

1. Pet. 1. 1 Iohan. 1 Psal. 51. Rom. 5.

C. In like manner as the blood of Christ is the onelie purgation of our soules: euen so the holie Ghost must sprinkle our consciences with the same to make them cleane.

M. This needeth a more euident declaration.

Ephes. 1.

C. It is to say, that the Spirit of God, dwelling in our hearts, doeth make vs feele the vertue of our Lord Iesus: for it is he that doeth open the eyes of our heart to behold Christs benefits towards vs: he doeth seale them in our hearts: and this Spirite doeth also regenerate vs, and make

vs

vs new creatures, in such sort that by his meanes we receiue all those gifts and benefits, which be offred vnto vs in Christ our Sauiour.

M. What followeth now next?

XV. Sunday

C. The fourth part of our beliefe, where it is said, *I beleeue that there is an holie vniuersall Church.* The fourth part, which is of the Church.

M. What is the Church Vniuersall? What the Church is

C. It is the body and fellowship of them that beleeue, whom God hath ordeined and chosen vnto life euerlasting.

M. Is it necessarie that we beleeue this article?

C. Yea, vnles we minde to make Christs death of none effect, and make all those thinges to no purpose which we haue rehearsed alreadie: for all Christes doeings proue there is a Church.

M. This is then thy saying, that all which hitherto hath bene declared, doeth touche the cause, and grounde of our saluation, in so much as God hath receiued vs into his fauour by the meane of our Sauiour Iesus Christ, and hath stablished this grace in vs through his holy Spirit, but now the effect that commeth of all this, is declared vnto vs, to giue the more euident assurance thereof. For what purpose Christ suffered death.

C. It is euen so.

M. What meanest thou by calling the church holie? Rom. 8 Ephe. 1.

C. I call the Church holy in this sense because that those whom God hath chosen, he iustifieth and

and reformeth vnto holineſſe, and innocencie of life to make his glorie to ſhine in them: and alſo our Sauiour Chriſte hath ſanctified his church, which he redeemed, to the end it might be glorious and without ſpot.

Epheſ. 1.

The meaning of this word Catholick. 1 Cor. 12. Ephe. 4.

M. What meaneth this worde, Catholike or Vniuerſall?

C. It ſerueth to put vs in remembrance that as there is but one head of the faithful, euen ſo it behoueth thē to be knit together in one body, ſo that ther be not diuers churches but one church onlie, diſperſed throughout the whole world.

The communion of the Faithful

M. Declare as touching the communion of Saintes.

C. That clauſe is put too for a more plaine declaration of the vnitie of the members of Chriſts Church. Moreouer it doeth vs to vnderſtand that all the benefits that Chriſt hath giuen to his Church, belong to the profit and ſaluation of euerie faithfull perſon, for ſo much as they haue all a communitie together.

XVI. Sunday.

M. But is this holineſſe of the Church now alreadie perfect?

C. No verelie: for it is in continuall battell ſo long as it is in this world, and laboureth alway vnder imperfection and infirmities, which ſhall neuer be cleane taken away, vntill it be altogether coupled to her head Chriſt, by whom it is perfectlie ſanctified.

Epheſ. 5

M. Is

M. Is there none other way to knowe this Church but by faith?

C. Yes verelie: there is a Church which may be ſeene to the eye, for ſo much as God hath giuen ſure tokens, by the which we may knowe the ſame: but here in this place mentiō is made properlie of that Church which he hath choſen by his ſecrete election to euerlaſting life: the which can not bee perfectlie diſcerned by our ſenſes.

M. What is there more?

C. I beleeue the remiſsion of our ſinnes.

Touching the forgiuenesse of ſinnes.

M. What is the proper ſignification of this worde, Remiſſion?

C. That God doeth freelie forgiue all the ſinnes of them which beleeue in him, in ſuch ſorte, that they ſhall neuer be called to anie account, to receiue any puniſhment therefore.

M. It is eaſie then to be gathered of this, that we doe not merite by our own ſatisfaction, that God ſhould pardon our ſinnes.

C. Ye ſay true: our Sauiour Chriſt hath made ſatisfaction by ſuſteining the paine due vnto the ſame: for we of our part be not able to make any recompenſe to God, but of his meere liberalitie we obteine this benefite freelie.

M. Wherefore doeſt thou make mention of remiſſion of ſinnes, immediatlie after that thou haſt ſpoken of the Church?

There is no remission of sins without the bodie of the Churche. Esay.46. Ezec.13. Ioel.2. Gen.8. 1.Pet.3

C. Because that no man can receiue forgiuenes of his sinnes, vnlesse he be ioyned in fellowship of Gods people, and so continue in the vnitie of Christs bodie euen to the end, like a true member of his Church.

M. By this saying then, without the Church there is nothing but hell, death and damnation?

C. That is most certeine: for all such as doe diuide themselues from the bodie of Christ, to breake the vnitie thereof by sectes, are vtterlie destitute of all hope to enioy euerlasting life, whiles they keepe them selues so diuided.

M. What followeth more?

XVII. Sunday. Of our resurrection.

C. The rising againe of the bodie, & life euerlasting.

M. Whereto serueth this article in our belief?

C. To teach that our felicitie consisteth not in any thing vpon earth, the which knowledge may serue vs for two necessarie purposes. First, it serueth to teach vs to passe through this transitorie world as through a strange countrey, setting not by earthly things. Secondlie it putteth vs in comfort, that although as yet we doe not fullie enioy the fruit of that grace wch our Lord God hath freelie giuen vs in Christ, that yet we ought not to be discouraged, but patientlie to wait for him vnto the time that he shall appeare.

M. What shalbe the maner of our resurrectiō?

C. All they which be dead before that time, shall then take their owne bodies againe vnto them:

1.Cor.15

them: howbeit they shalbe of another sorte: that is, they shalbe no more subiect to death or corruption: and yet notwithstanding they shalbe of the selfe same nature and substance as before: and such as shall then remaine aliue, God will raise them vp marueilously & suddenlie change their bodies, in the twinkling of an eye, as we haue said before.

M. Shall not the wicked be aswell partakers of this resurrection, as the faithfull?

C. Yes verelie: but they shalbe in condition farre vnlike: for the faithfull shall rise againe to euerlasting ioy and saluation, and the other to euerlasting death, and damnation. Mat. 25 Ioan. 5

M. Wherefore is there mention made of life euerlasting, and not of hell?

C. Because the Creede is a brief summe of our faith, conteining in as few words as can be, that that belongeth peculiarlie to comfort the consciences of Gods faithfull: therefore Gods benefits which he freelie bestoweth vpon his people, be rehearsed onlie, without any mention of the wicked, who are cleane shut out of his kingdom.

M. Since we haue the foundatiõ wherevpon our faith is builded, we may well gather hereof, what is the right faith.

XVIII. Sunday. What thing lively faith is.

C. Yea verelie: that is to say, it is a sure perswasion & steadfast knowledge of Gods tender loue towardes vs, according as he hath plainlie

ttered

vttered in his Gospell, that he wilbe both a Father, and a Sauiour vnto vs, through the meanes of Iesus Christ.

M. Doeth faith stande in our power? either is it a free gift of God?

C. The Scripture teacheth vs, that it is a speciall gift of the holy Ghost, and verie experience doeth also confirme the same.

M. How so?

C. For the feebleneſſe of our wittes is such, that we can by no meanes atteine vnto the spirituall wisedome of God, the which is reueiled vnto vs by faith: and our hearts are naturally inclined to a certaine distrust or at leasta vaine trust either in our selues, or in other creatures: but what time Gods spirit hath lightened our hearts, and made vs able to vnderstand Gods will, (the which thing we can not atteine other wise) then doeth he arme vs also with a steadfast cõfidence in his goodneſſe, sealing the promises of Saluation in our heartes.

The holie Ghost doth lighten our mindes.

M. What profit commeth to vs through this faith, when we haue it?

This faith maketh vs sure of our righteousneſſe.

C. It doeth iustifie vs before God, and maketh vs inheritours of euerlasting life.

M. Is not aman then iustified through good workes, if he liue holily, and in the obedience of Gods will?

C. If any man were so perfect before God, he

he might worthelie be called righteous: but for ſo much as wee are all wretched ſinners in the ſight of God, wee are driuen to ſeeke elſwhere for a worthineſſe to make aunſwere for vs to Gods iudgement.

M. But be all our workes ſo diſprooued that they can merit nothing at all for vs before God? XIX. Sunday.

C. Firſt, all ſuch workes as we do of our ſelues, by our nature, are vtterlie corrupt: wherof it followeth neceſſarily, that they can not pleaſe God, but rather doe pouoke his wrath, & he condemneth them euerie one. All mans workes bee damnable vntill they be regenerat through Gods Spirit

M. This is then thy ſaying that vnto the time that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can doe nothing but ſinne: euen as an euill tree can bring foorth no frute, but that that is euill. Mat. 7.

C. Euen ſo it is: for although our works make a faire ſhew to mans ſight, yet they are wicked before God, ſo long as the heart is naught, vnto the which God chieflie hath reſpect.

M. Hereby then thou doeſt conclude, that it lieth not in our power to preuent God with our merites, and ſo to prouoke him to loue vs, but much rather we thereby doe ſtirr him to be more and more angrie againſt vs.

C. Yea ſurelie, and therfore I ſay, that without any conſideration of our owne works, he doeth receiue vs into his fauour, of his bountifull mercie, Tite. 3.

cie,

cie, through the merites of our Sauiour Christ, accounting his righteousnesse to be ours, & for his sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a man is iustified by faith?

C. For as much as through beleeuing, that is, receiuing with an assurãce of the heart the promises of the Gospell, we enter into possession of this righteousnesse.

M. This is then thy meaning, that as God doth offer righteousnesse vnto vs by his Gospel, so the onelie way to receiue it, is faith.

C. So I meane.

XX. Sunday. The good workes which proceede onely of faith.

M. Well then, after that God hath once receiued vs into his fauour, be not the workes which we doe by the vertue of his Spirite, acceptable vnto him?

C. Yes verelie, because he doeth of his free goodnesse so accept them, and not because their worthinesse doeth deserue so to be esteemed.

M. How is it that they be not worthie of themselues to be accepted, since they proceede of the holy Ghost?

C. Because there is mixed some filth through ỹ infirmitie of the flesh wherby they are defiled.

The way to doe good workes which please God.

M. By what meanes then are they made acceptable vnto God?

C. By faith onelie, whereby a man is assured in his conscience, that God will not straitlie examine

mine his workes, nor trie them by the ſharpe rigor of his iuſtice: but that he will hide the vnperfectneſſe and the vncleane ſpottes that be in them, with the pureneſſe of our Sauiour Chriſt, and ſo account them as perfect.

M. May we ſay then that a Chriſtiã is iuſtified by his workes, after that God hath called him, or that he doth merite through them Gods fauour to the procurement of life euerlaſting?

C. No verelie: but rather it is ſaid that no man liuing ſhalbe iuſtified in Gods ſight: and therefore wee muſt pray, that hee doe not enter into iudgement with vs. Pſal. 143.

M. Thou meaneſt not hereby that the good deeds of the faithfull are vnprofitable?

C. I meane nothing leſſe: for God promiſeth to reward them largelie, both in this world and in the life to come: and yet this notwithſtãding, thoſe rewardes of God bee not giuen for our worthie deſertes, but onelie becauſe it pleaſeth God of his goodneſſe to loue vs freelie, and ſo to couer and forget our faultes, that he will neuer call them anie more to remembrance.

M. May wee be iuſt without good workes?

Aright faith is neuer idle

C. That is not poſſible: for to beleeue in Chriſt is aſmuch to ſay, as to receiue Chriſt in ſuch ſort, as hee doeth giue him ſelfe vnto vs: now this is an euident thing, that Chriſt doeth not onelie promiſe to deliuer vs from death, and to reſto-

What is it to beleeue in Chriſt.

vnto vs the fauour of God his Father through the onely merites of his innocencie, but also he promiseth to make vs new creatures by his spirit to the ende that we should lead an holie conuersation in all good workes, so that these must be ioyned together, except we would deuide Christ from him selfe.

M. Then I see, that it is so far from the office of faith to make men despisers of good deedes, that it is the verie roote, whence all good workes doe spring?

The effect of the Gospell is Faith and Repentance. XXI. Sunday.

C. It is most certeine: and for this cause the doctrine of the Gospell doth consist in these two pointes, Faith and Repentance.

What maner of thing is Repentance.

M. What maner of thing is Repentance?

C. It is the hatred of sinne, and loue of iustice, proceeding of the feare of God, which bringeth vs to the forsakinge of our selues, and to the mortifying of our flesh, that we may giue our selues to be gouerned by the Spirit, in the seruice of God.

M. This then was the second member in the diuision, which we made at the beginning concerning a Christian mans life?

Wherein the seruice of God standeth.

C. Yea verelie: and we haue said also that the verie right and allowable seruice of God doth consist in obeying his will.

M. Why so?

C. Because he will not be serued after our fan-

fantasie, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to lead our life by?

C. His Lawe.

M. What things doeth it conteine?

C. It is deuided into two partes, whereof the first doeth conteine foure commandements: the second conteineth six, so that there be ten in the whole. The Law hath two partes.

M. Who hath made this diuision therof?

C. God him selfe: who also gaue it written in two tables vnto Moses, sayinge, that the whole was reduced into ten sentences. Leuit. 19. Deut. 6. Exod. 20. Deut. 10.

M. What is the content of the first table?

C. It conteineth the maner of the true worship of God. The effect of the first table.

M. What is conteined in the second table?

C. How we ought to behaue our selues towards our neighbours, and what duetie we owe vnto them. The effect of the secõd table.

M. Rehearse the first commandement.

C. *Hearken, and take heede Israell, I am the Lord thy God, which haue brought thee out of the lande of Egypt, from the house of boundage: thou shalt haue none other gods before my face.* XXII. Sunday. The first commandment. Exod. 20. Deut. 5.

M. Declare the meaning hereof.

C. In the beginning he vseth as it were an introduction to the whole Lawe. For he doeth chalenge here vnto himselfe, first authoritie to

command, naming himself Euerlasting and the Creator of the world: and again after, he calleth him selfe our God, to make vs highlie to esteeme his doctrine: for if that hee bee our Sauiour, it is good reason, that we be also his obedient people

M. But that which followeth after, touching the deliuerance from the bondage of Egypt, is it not referred peculiarlie to the people of Israell?

What signifieth the deliuerãce out of Egypt.

C. Yes verelie, as concerning the bodie, howbeit it belongeth also indifferentlie vnto all, in so much as hee hath deliuered our soules from the spirituall captiuitie of sinne, and from the tyrannie of the deuill.

M. Why doeth hee make mention of this in the beginning of his Lawe?

C. To put vs in remembrance, how greatlie wee are bounde to obey his good pleasure, and what vnkindnesse it is to doe the contrarie.

M. What requireth he in this first commandement?

The summe of the first commandment.

C. To reserue vnto him onlie his whole honor, not giuing anie parte thereof to anie other.

M What is his due honour?

The honor that is due God alone.

C. To worship him, to put our whole trust in him, to call vpon him, & such other like, which be attributed onelie vnto his maiestie.

M. Wherefore saith he, before my face?

C. For so much as hee seeth and knoweth all things, and iudgeth the secret thoughts of men hearts

hearts, he ſignifieth vnto vs, that hee doeth not require onelie that in outward profeſſion, but that vnfainedlie from the bottome of our hearts we doe take him for our onelie God.

M. Rehearſe the ſecond commandement. XXIII.

C. Thou ſhalt make thee no grauen image, neither anie ſimilitude of thinges that are in heauen aboue, neither that are in earth beneath, nor that are in the waters beneath the earth: thou ſhalt not bow downe to them, neither ſerue them.

Sunday. The ſecond commandment touching Images and the worſhiping of them.

M. Doeth hee vtterlie forbid the making of Images?

C. No: but hee doth forbid expreſlie either to make anie image to preſent God, either to worſhip him thereby.

M. Wherefore are we forbidden to repreſent God in anie viſible image?

C. Becauſe there is no compariſon betweene him that is an euerlaſting Spirite, incomprehenſible: and a materiall bodie, mortall, corruptible and viſible. Deut. 4. Iſa. 41. Act. 17. Rom. 6.

M. Thy minde is then that he doeth great diſhonour to Gods maieſtie that goeth about to repreſent him in ſuch ſorte?

C. Yea verelie.

M. What manner of adoration is here condemned?

C. We are forbidden heere to come before anie image to make our prayers, or to bowe our

Of honor forbidden images

knee before it, or to make any other signe of reuerence, as though God did there shew him selfe by them.

M. This is not then to be taken, as though all keruing or painting of images were vtterlie prohibited, but alonely to make images, either to seeke or to honour God in them, or to abuse them vnto any kinde of superstition or idolatrie.

C. It is euen so.

M. For what purpose was this commandement giuen?

C. That as in the first commandement God sheweth himselfe to be him alone, whom we ought to worship and honour, euen so now he sheweth the right kinde of worship to withdrawe vs from all superstitious and carnall imaginations.

XXIIII. Sunday.

M. Goe foorth.

C. He ioyneth vnto it a threatning, that he is the Eternall, our God ielous, visiting the iniquitie of the fathers in their children, vpon the third and fourth generation of such as doe hate him.

M. Wherefore doeth he make mention of his might?

C. To signifie, that he is of sufficient power to mainteine his honour.

M. What meaneth he by speaking of ielousie?

C. That he can not abide a companion with him: for euen as he hath of his vnspeakeable

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goodneſſe freelie giuen him ſelfe vnto vs, euen ſo he will that wee become altogether his, and this is the chaſtitie of our ſoules, that they be dedicated vnto him, and kept holy for him: as contrariwiſe, it is a ſpirituall whoredome, if they be withdrawen from him to anie kinde of Idolatrie or ſuperſtition.

Touching ſpirituall whoredom.

M. How ought this to be taken, that he puniſheth the tranſgreſſions of the fathers in their children?

C. To pearce our heartes more deepelie with the terrour of his wrath, who doeth not onelie threaten to puniſh the offenders, but alſo their poſteritie after them.

M. What? is not this contrarie vnto the righteouſneſſe of God, to puniſh the one for the others faulte?

How God puniſhed the fathers wickednes in the child.

C. If we conſider the ſtate of man, the queſtion is ſoone aunſwered, for we are euerie one of vs by nature vnder the curſe of God, ſo that we can not finde faulte with God, when he leaueth vs in this ſtate. And as he ſheweth his fauour towardes his ſeruantes, when he doeth bleſſe their poſteritie, ſo doeth he ſhewe his vengeance towardes the wicked, when he ſuffereth their offſpring to continue in their curſed ſtate.

M. What ſayeth he more?

C. To the ende he might ſtirre vs alſo with [illegible]der loue, he ſayeth moreouer that hee ſhew-

eth foorth his aboundant mercie vnto the thousande diſcent of ſuch as loue him and keepe his commaundements.

M. Doeth he meane, that the obedience of a faithful man ſhalbe ſufficient to ſaue his poſteritie, although it be wicked?

C. No: but that he will in ſuch ſorte ſhewe foorth his goodneſſe toward the faithfull, that for the fauour he beareth vnto them, he will alſo be knowen vnto their children, not onely minding to proſper them heere in thinges of this worlde, but to ſanctifie them alſo with the giftes of his Spirit, whereby they may become obedient to his will.

How God ſheweth mercie to a thouſand generations

M. But this ſeemeth not alwayes ſo.

C. No: for as the Lord doeth reſerue this libertie to him ſelfe alwayes, to ſhew mercie vnto the children of the wicked, ſo on the other part he hath not ſo bound his grace to the children of the faithfull, but that hee may at his pleaſure, reiect whom he will: yet notwithſtanding hee doeth in ſuch wiſe order theſe thinges, that all men may eaſilie ſee, that he hath not made this louing promiſe for nought.

Rom. 6.1

M. Wherfore doth he rehearſe here in the promiſe to a thouſand diſcents, wheras in the threatning he made mention but of three or foure?

C. To ſignifie that God is alwayes more ready to vſe gentleneſſe and fauour, then roughneſſe

or

or rigour, according as he ſaith of him ſelfe, that he is readie to ſhew mercie, and ſlowe to anger. Exod. 34 Num. 14. Pſal. 103.

M. Let vs come to the third commandment.

C. Thou ſhalt not take the Name of the Lord thy God in vaine. XXV. Sunday. The third commandment.

M. What is the vnderſtanding thereof?

C. He doeth not onely forbid to abuſe and blaſpheme the bleſſed Name of God by periurie, but forbiddeth aſwell all vaine and ſuperfluous othes. Of othes.

M. May a man then ſweare lawfully at any time?

C. Yea verely, when there is iuſt occaſion, that is to ſaye, to mainteine the trueth, when the time ſhall require, and likewiſe to keepe brotherlie charitie among vs.

M. Doth he diſproue no othes, but ſuch as are made to the hinderance of Gods honor?

C. In one kinde of othe he teacheth vs a generall rule, that we neuer vſe the name of God, but in feare and humbleneſſe, to glorifie his Name. For euen as it is holy, and of moſt worthy price, ſo it behoueth vs to take diligent heede, that we doe not in ſuch ſort name it, that either we may ſeeme to paſſe lightlie of it our ſelues, or giue to other occaſion to haue it in ſmalll reuerence. With what reuerence wee ſhould name God.

M. How ſhall this be?

C. If we do neither think nor ſpeak of God, nor of his workes, but with all reuerence & honour,

hat

M. What followeth?

C. A threatning, *that he will not hold him innocent, that taketh his Name in vaine.*

M. Seeing that God pronounceth threatningly in other places in a generalitie, that hee will punish all transgressours, what vehemencie is there besides in these wordes?

C. He doeth expreslie declare hereby in how great estimatiō he hath the honor of his Name, for so much as he sayeth euidentlie, that he can not abide, that any man doe despise it, to the intent that we might reuerence it the more.

XXVI. Sunday. The 4. commandment.

M. Let vs come to the fourth commandment.

C. Remember to keepe holie the Sabbath day: six dayes shalt thou labour, & do all thy work, but the seuenth day is the rest of the Lord thy God: thou shalt doe no work in it, neither thou, nor thy sonne, nor thy daughter, neither thy seruant, nor thine handmaid, nor thine oxe, nor asse, neither the stranger that is within thy gates: for in six dayes God made heauen & earth, and all that is in them and the seuenth day he rested. Wherfore he hath blessed the day of rest, and hath made it holie to him selfe.

M. Doeth God command to labour six dayes, and rest the seuenth?

C. No, not precisely: but he doeth giue men leaue to trauell six dayes, and maketh a restraint onlie of the seuenth, in the which he forbiddeth to labour.

M. Are we then bound by Gods commandment

ment to refraine one day in the weeke from all maner of labour?

C. This commandment hath a certeine ſpeciall conſideration it it: for as touching the obſeruation of bodily reſt, it belongeth to the ceremoniall lawe, which was aboliſhed at the comming of Chriſt.

M. Sayeſt thou then that this commandement belongeth peculiarlie vnto the Iewes and that God did giue it onelie for the time of the olde Teſtament?

C. Yea verelie, as touching the ceremonie thereof.

M. Why then, is there anie other thing conteined in it beſides the ceremonies?

C. There be three conſiderations, why this commandement was giuen.

Thtee conſiderations for the which the Sabbath-day was ordeined,

M What are they?

C. The firſt is, that it might be a figure to repreſent our ſpirituall reſt: The ſeconde, for a comelie order to be vſed in the church: And thirdlie, for the refreſhing of ſeruauntes.

M. What is ſpirituall reſt?

C. That we ceaſe to doe our owne workes, that the Lord may bring foorth his works in vs.

M. How may we thus reſt?

C. By mortifying our fleſh, and ſubduing the inordinate affections of our nature, to the ende that Gods ſpirit may beare rule in vs.

M. Are we bound to this reſt but one day in thee weeke?

C. Yes, cotinuallie: ſo that when we haue once begon to enter into it, we muſt go on forwarde whiles our life laſteth.

M. Why is ther but one day appointed to repreſent vnto vs a thing that dureth our whole life?

C. It is not neceſſarie that the figure doe reſemble in all pointes the thing it is ordeined to repreſent: it is ſufficient if they be like in ſome pointes.

M. Wherefore was the ſeuenth day appointed rather then any other?

The number of ſeauen. *C.* The number of ſeauen doeth ſignifie perfection in the ſcripture: wherefore the ſeuenth day was moſt meet to ſet out vnto vs a thing that ſhould ſtill continue: moreouer it putteth vs in remembrãce, that our ſpirituall reſt is but begon in this life, neither ſhall it be perfect vntil we depart this world.

XXVII. Sunday. *M.* What is ment by that which our Lord alleageth here, ſaying that it behoueth vs to reſt, for ſo much as he hath done the ſame?

C. Whẽ God had created all his works in ſix dayes, he appointed the ſeuenth to the conſideration of his works. And to the intent we might be the more ſtirred thereto, hee ſetteth foorth his own exãple vnto vs, becauſe there is nothing ſo much to be deſired as to becom like vnto him.

Muſt

M. Muſt wee then daily meditate the workes of God? or is it enough to haue minde of them one day in the weeke?

C. Our duetie is to be exerciſed daily therein: but for our weakneſſe ſake there is one certaine day appointed. And this is that politike order, whereof I ſpake. We are bound to prayſe God continuallie in his workes.

M. What order thē is to be obſerued that day?

C. That the people come together & giue diligent eare to the word of God, vſe cōmon prayers, and make profeſſion of their faith & religion. As touching politike order for days

M. What meaneſt thou by ſaying, that it was partlie ordeyned for the eaſe of ſeruants?

C. That they which be vnder the power of others, might be releaſed ſome what of their labour, the which thing alſo ſerueth to the furtherance of the cōmon wealth, for ſo much as euery man hath iuſt cauſe to be the readier, willinglie to trauell the other ſix dayes, when they conſider, that they may take their reſt in the ſeuēth. Colo. 2.

M. Let vs now ſee how this commandement belongeth vnto vs.

C. As touching the ceremonie thereof, it is aboliſhed: for we haue the accompliſhment thereof in Chriſt. The ceremoniall Sabbath is ended.

M. How ſo?

C. For our olde man is now crucified by the vertue of his death: & through his reſurrection we are raiſed again into a newneſſe of life.

What

M. What is there then in this commandment, that concerneth vs?

C. We are bounde to obserue the politike order appointed in the Church, for the hearing of Gods word, for cõming together to make commõ prayers, & for the right vse of the Sacraměts.

M. And doeth the figure profit vs no more?

C. Yes verelie: for it leadeth vs to the trueth of that thinge, whereof the Sabbath day is a figure: which is that wee beeing made the true members of Christ, ought to cease from our owne workes and commit our selues wholie vnto Gods gouernance.

XXVIII. Sunday. The 5. commandment.

M. Let vs come now to the second table.

C. *Honour thy father and thy mother.*

M. What doest thou meane by this worde, Honour?

What honour is due to our Superiours.

C. That children vse humble obedince towards their father & mother, bearing a reuerent minde towarde them, readie to assiste and aide them, and willing to doe after their commandments, according to their duetie.

M. Proceede.

C. God ioyned also a promise to this commandment, saying: *that thy dayes may be prolonged vpon the land which the Lord thy God hath giuen thee.*

M. What is the meaning of this promise?

C. That God will indue them with a long life, which haue their father and mother in due reuerence.

uerence.

M. How commeth it to paſſe, that God promiſeth man to prolong his life (as if it were a ſpecial benefite) ſince this life preſent is ſo full of miſerie?

C. Though our life be neuer ſo full of wretchedneſſe, yet it is the bleſſing of God vnto the faithfull, at the leſt for this one cauſe that it is a token of his Fatherlie fauour, in that he nouriſhed them here and preſerueth them. A long life

M. May a man gather of the contrarie parte, that he, who liueth not manie yeares, is accurſed of God?

C. No, but rather it commeth to paſſe manie times, that our Lord taketh them ſooneſt of all out of this world whom he loueth moſt dearlie.

M. In doieng thus, it ſeemeth that hee keepeth not alwayes promiſe?

C. What promiſe ſo euer God maketh vs, touching the benefites of this world, we ought to take it with this condition, ſo farfoorth as it ſhalbe expedient for the health of our ſoule: for it were a contrarie order, not to haue chiefe regard of the ſoule. Benefites of this worlde are promiſed, with one condition.

M. And what is to be ſaid of them that bee diſobedient vnto father and mother? The puniſhment of children, which diſobey their parents.

C. God will not onlie puniſh them with euerlaſting paine in the day of iudgement, but hee will execute his vengeance alſo on their bodies

here

here in this world, either by ſhortning their life, either puniſhing them by a ſhamefull death, or ſome other wayſe.

M. Doeth not God ſpeake expreſlie of the land of Canaan in this promiſe?

C. Yes, as touching the Children of Iſraell: but we muſt now take it in a more generall ſignification, ſo that in ſo much as the whole earth is the Lordes, we ought to acknowledge, that what countrey ſoeuer we do inhabite, God hath giuen vnto vs the ſame for a dwelling place.

Pſal. 24. Pſal. 88. Pſal. 115.

M. Is there nothing elſe to be vnderſtood in this commandement?

C. Though no mention be made in it expreſlie but of the father and mother, yet we muſt vnderſtand in them all Magiſtrates and Superiours: for ſo much as there is one maner of conſideration of them all.

M. What is that?

C. Becauſe God hath giuen vnto them preeminence: for there is none authoritie of Parents, of Princes, or Magiſtrates, or Maiſters, neither any other officie or title or preeminence, but ſuch as God hath ordeined.

Rom. 13.

XXIX. Sunday.

M. Rehearſe the ſixt commandement.

C. *Thou ſhalt not kill.*

M. Is there nothing forbidden here but open murther?

C. Yes verelie: for conſidering that it is God who

who giueth this in commandement, he doeth not giue vs a law to reſtreine our outward deeds, but ſpecially to bridle the affectiõs of our mind.

M. Thy meaning is then, that there is a certain kinde of murther, lying priuilie in the heart, the which is forbidden here of God?

C. It is euen ſo: for hatred or rancour and all deſire to doe hurt vnto our neighbour, is murther before God.

M. Is it enough then, if we beare no hatred nor malice towardes anie man?

C. No, for in that that God condemneth hatred, it is to be vnderſtand alſo, that he requireth of vs to loue all men vnfainedly, procuring their wealth.

M. What is the ſeuenth commandment? The 7. commandment.

C. Thou ſhalt not commit adulterie.

M. What is the effect of this commandement?

C. All whoredome is declared to be accurſed of God, and therfore it behoueth vs to refraine from it, except wee will prouoke his wraith againſt vs. All whoredome is accurſed.

M. Is there none other thing required in this commandement?

C. We muſt alwaies haue regard to the lawmaker, who conſidereth not onelie the outward worke, but rather the affection of the heart. The minde of the lawmaker is to be conſi-

M. What is here more required?

1. Cor. 3. 2. Cor. 6.

C. For ſo much as our bodies & ſoules are the temples of the holie Spirite, that we keepe them in all puteneſſe, and therefore we muſt not only be chaſte as touching the carnall acte, but alſo in heart, wordes, and behauiour, ſo that there muſt be no parte in vs defiled or vnchaſte.

M. Goe on to the eight commandement.

XXX Sunday. The 8. commandement.

C. *Thou ſhalt not ſteale.*

M. Doeth this commandment forbid onlie ſuch robberies, as be puniſhed by cõmon lawes, either doeth it reach anie further?

C. This commandement reacheth vnto all vnlawfull and deceiuable occupations, whereby we plucke vnto vs anie parte of our neighbours ſubſtance, whether it be by violence, by fraude, or by anie other meanes that God hath not alowed by his worde.

M. Is it enough if a man refraine from the deed doeing, either is it forbidden alſo to deſire anie ſuch thing?

Of inwarde their.

C. Wee muſt alwayes haue a conſideration, that God was the maker of this Law, who for ſo much as he is a Spirite, hath not onlie regarde to robberies that be committed in deede, but hee conſidereth aſwell our ſecrete entrepriſes, our deuiſes, and purpoſes, and the deſires of our mindes, to come by riches through our neighbours loſſe.

M. What behoueth it vs then to doe?

C. We are bound to doe our endeuour, that euerie man may haue his due and right.

M. What is the ninth commandement?

C. *Thou ſhalt not beare falſe witneſſe againſt thy neighbour?* The 9. commandment.

M. Doeth God forbid in this commandment open periurie before a iudge onelie? either are we charged to make no lie to the diſprofit of our neighbours?

C. Vnder one kinde he giueth a generall doctrine: meaning that wee may not ſpeake any thinge to the reproche of our neighbour falſely, and wee may in no wiſe backbite him or make lies of him: whereby he might ſuſteine loſſe in his goods, or be hindered in his good name. A generall doctrine.

M. Wherefore doeth he ſpeake expreſſlie of open periuries?

C. To the intent that wee might the more earneſtie deteſt this vice of backebiting, and lying, ſignifying vnto vs withall, that who ſo euer doeth accuſtome himſelfe to ſpeak ſclaunderouſlie of his neighbour, or to make anie lie to his hinderance priuelie, hee will not bee aſhamed ſhortlie after, to forſweare himſelfe openlie. After cuſtomable ſclaũdering and lying, there followeth ſhortlie o periurie.

M. Be ſclaunderous and lying wordes forbidden here alone? either bee we alſo reſtreined from all euill thinking?

C. Aſwell the one as the other, by the reaſon

which we haue alreadie alleaged: for that that is euill in the doing before men, is as euill to bee willed or thought before God.

That that is ill to bee done before men, is ill to be thought before God

M. Declare this in few wordes.

C. Wee are taught by this commandement, not to iudge euill, or to ſpeake anie wordes that ſound to the reproche of others, but rather to haue a good opinion of our neighbours, and to mainteine their good fame, ſo farre foorth as the trueth will beare vs.

M. Let vs come now to the laſt cõmandment.

XX XI. Sunday The 10. commandment.

C. Thou ſhalt not couet thy neighbours houſe: neither ſhalt thou couet thy neighbours wife, nor his manſeruant, nor his maide, nor his oxe, nor his aſſe, neither anie thing that is thy neighbours.

M. Seeing the whole Law is ſpirituall (as thou haſt ſaid) and for ſo much as euerie one of the other commandments were ordeined, aſwell to correct the rebellious affections of the heart, as to gouerne the outward dooinges, it appeareth that this commandement is ſuperfluous?

C. In the other commandments God would ſuppreſſe our will and affections, but here in this hee vtterlie inhibiteth all euill thoughtes, light motions, ſudden affection, yea though we neuer fullie purpoſe them, neither conſent willinglie to doe them.

M. Sayeſt thou then, that the leaſt motion or temptation that can enter into the thought of a faith-

faithfull man is ſinne, though he ſtriue againſt it, and will not by anie meanes conſent vnto it?

C. It is certeine, that all euill thoughtes and motions do procede out of our corrupt nature: wherof I cõclude that the luſts which do kindle or ſtirre vp mans heart to do amiſſe, though he neuer conſent to doe the thing, be neuertheleſſe directlie againſt this commandement.

Euerie euill motion is ſinne.

M. This is then briefly thy ſaying, that as euill luſts, whervnto men cõſent & ſubiect thẽ ſelues, are reproued as ſinne in the former commandments: euen ſo by this commandment God requireth of vs ſuch perfection, that there may not ſo much as one euill motion once enter into our hearts the which might prouoke vs to do amiſſe.

C. Euen ſo I meane.

M. May we not nowe make a briefe ſumme of the whole Lawe?

C. Verie eaſelie: for the whole Law is comprehended in theſe two points: the one is, *That we loue God with all our heart, with all our ſoule, and with all our whole minde*: the other is, *That we loue our Neighbour as our ſelfe.*

The effect of ỹ whole Law.

M. What is included in the loue of God?

C. To loue him as our God: that we acknowledge and take him for our ſouereine Lord, Maiſter, Sauiour and Father: ſo that hereby our duetie is to loue him, to feare him, to honour him, to put our whole truſt in him, and to obey him.

To loue God with all our hart

M. What doest thou meane by these wordes: *with all our heart, all our soule, and our whole minde?*

C. It is, that we loue God with such a zeale and feruent affection, that there may be in vs no desire, no will, no thought, no indeuour contrarie vnto his loue.

XXXII. Sunday

M. What is the meaning of the second point?

C. As we be naturallie inclined to loue our selues, and as this affection doeth passe all the rest, euen so our loue towardes our neighbours ought in such sorte to beare rule in our heartes, that it should guide vs altogether, and should be a line & rule, thereby to order all our thoughtes and deedes.

M. And whom meanest thou, when thou sayest our neighbours?

C. I doe not onlie signifie our kinred, friends, and such others as bee of our familiar acquaintance, but such also as be strangers vnto vs, and more then that, our verie enimies.

M. How are we bound to them?

C. There is a bonde, whereby God hath tied all men together, which is holy, and can not bee broken by any mans malice.

M. Then thou wilt saye, if anie man hate vs, that commeth of him selfe: and yet by the verie order which God him selfe hath appointed, he ceaseth not to continue still our neighbour, and we are bound euen so to take him.

So

C. So I meane.

M. Seeing the Law requireth ſuch a perfect ſeruing of God, is not euery chriſtian man bound to frame his life after the ſame?

C. Yes truelie: but wee haue in vs ſo much weakneſſe, that there is no man which fully doth performe all that the law requireth. No man can fulfill the Lawe

M. Why? doeth God therefore require of vs ſuch an exquiſite perfection as we bee not able to reache vnto?

C. God requireth nothing of vs, but that which we are bound to doe. But if we giue diligence to frame our liues to this rule ſet foorth in the Law, then albeit we be farre from atteyning vnto the perfection thereof, yet the Lorde will not lay to our charge our defaulte.

M. Speakeſt thou generallie of all men or of the faithfull onelie?

C. No man is able to begin to doe the leaſt point that the Law requireth, vntill he be regenerate through the ſpirit of God. Moreouer, if it were poſſible to finde out anie man who were able to performe ſome parte of that, that the Law demandeth, it ſhould not bee enough to diſcharge him before God: for the Lorde pronounceth, that who ſoeuer doeth not throughlie accompliſh euerie point conteyned in the Law, is accurſed. Deut. 27 Galat. 3.

M. Hereof we muſt needes gather, that the X. XIII. Sunday.

Law hath twoo distinct offices, according as there be two sortes of men.

Towhat vse the Law serueth touching the vnfaithfull. 2. Cor. 3.

C. What else? for as touching them that beleeue not, it serueth to none other purpose but to reprooue them, & to take from them al maner occasion to excuse themselues before God, and this is that which St Paule speaketh, naming it the instrument of death and damnation. But as touching the faithfull, it serueth to another vse.

M. To what?

To what vse the Law serueth as touching the faithful.

C. First the Law maketh it knowē vnto them, that they can not be iustified by their workes: & so by humbling them, it doeth stirre them to search their saluation in Christ. Secondlie, whereas it requireth more then is possible for any man to doe, it warneth them to pray vnto God, that he would giue them strength, and also doth put them dailie in remembrance of their faultes, to beate downe their pride: Thirdlie, it serueth them in stead of a bridle, to hold them fast in the feare of God.

M. Then albeit for the time of this transitorie life, we neuer accomplish the law, yet it is not to be thought a vaine thing, that it requireth of vs such a perfection: for therby it setteth vp a marke vnto vs, to the ende that we euerie one, according to the grace wherewith God hath indued vs, might continuallie with so much more fernent affection walke towards it, and studie dai-

lie

lie more and more to come vnto it.

C. So it is meant.

M. Haue we not a perfect rule of all righteousnesse set out in the Law?

C. Yes, so perfect, that God demandeth none other thing of vs, then to follow it: and contrariwise, God disalloweth & refuseth whatsoeuer man taketh in hande to doe besides: for obedience is the onelie sacrifice, which hee requireth.

Obedience to the Law is gods only seruice, and the sacrifice that he requireth of vs. 1 Sam. 15. Iere. 7.

M. To what purpose then doe all those monitions, declarations, exhortations, and commaundements serue, which the Prophetes make and the Apostles?

C. They are nothing else but expositions of the Law, which lead vs to the obedience of the Law, rather then draw vs from it.

M. Yet it seemeth that the Law doeth not set out euerie mans particular vocation.

C. Whereas the law of God prescribeth that we ought to render vnto euerie man that that is his due, we may right well gather thereof, what euerie mans duetie is in his state & calling: further (as we haue alreadie said) the residue of the Scripture maketh a more particular and plaine declaration of the same: for the self same things which God hath in few wordes comprehended in these tables of his commaundements, other partes of the Scripture doe intreat heere and

there more at large.

XXXIIII Sunday. The 3. point touching the true honouring of God, is calling on him in our need.

M. Seeing we haue nowe ſpoken ſufficientlie of the right ſeruing of God (that is to ſay, of obedience to his will) which is the ſecond parte of the honour due vnto him, let vs treat now alſo the third point.

C. We haue ſaide here before, that the third maner of honour which he demandeth of vs, is to call vppon him, and to ſeeke for helpe at his hande in all our needes.

M. Doeſt thou meane, that we muſt call vpon him alone?

C. Yea: for he chalengeth this, as a peculiar honour due vnto his diuine Maieſtie.

M. Since it is ſo, after what ſorte is it lawfull for vs to require ſuccour at mans hande?

C. There is great difference betweene thoſe two things: for we call vpon the name of God, to proteſt that wee looke for no helpe but at his hande, hauing our whole affiance in him, and in none elſe: yet in the meane time we ſeeke the helpe of men ſo farre foorth as God giueth vs leaue, and as he hath lent them meanes to ſuccour vs.

M. Then to demande ſuccour of men is nothing at all contrarie to this, that wee are bound to make our prayer onely vnto God for helpe, for ſo much as we put not our truſt in them, neither ſeeke their ſuccour, but ſo farre foorth as God

God hath ordeined them ministers and bestowers of his goods to our necessitie and comfort.

C. Ye say well: and in verie deed, whatsoeuer benefite we receiue at any mans hande, wee are bounde so to take it, as if God him selfe did deliuer it vnto vs: for the trueth is, that it is hee who sendeth vs all those things by their handes.

M. Is it not then our deutie, to giue thankes vnto men for their benefites, seeing the lawe of nature so teacheth?

C. Yes, and it were for no more, but for that it hath pleased God to call them to such honour as to be the dealers and distributers of his benefites: for God in so doeing, doeth binde vs vnto them, and will that we take the same thankfullie at their handes.

M. It appeareth by this, that we may not call vpon Angels or Saincts departed for helpe.

Neither Angells nor Sainctes departed, are to be called vpō for any helpe.

C. It is certaine: for touching Sainctes departed, God hath not appointed vnto them anie such office, as to helpe vs. And as concerninge his Angels, although he doeth vse them as ministers to serue for our health, yet is it not his wil that we should call vpon them for helpe, either haue our refuge vnto them in time of neede.

M. Then whatsoeuer is not aggreeable to the order whiche God hath set foorth vnto vs, is repugnant vnto his will?

C. I meane no lesse: for if so be we bee not con-

An euident token of infidelitie.

content with that order which God hath by his worde set foorth vnto vs, it is a most certeine token of infidelitie. Moreouer, if in stead of seking vpon God alone for helpe in all our needes, we shall haue recourse vnto Angels or anie other creatures, putting anie parte of our confidence in them, we commit therein damnable idolatry, by attributing vnto them that thing which ought to be peculiarlie reserued vnto God.

XXXV Sunday. of Prayer.

M. Let vs come now to the right maner of prayer vnto God. Is it enough to pray with the tongue, either is a feruent minde, and earnest affection of the heart also required?

Wee must pray with an heartie affection.

C. The tongue is not alway necessarie in praying: but the vnderstanding and earnest affection are alwayes necessarilie required.

M. How proue you that?

Psal.115. Psal.29.

C. For so much as God is a spirit, he requireth always the heart: & as at al other times so speciallie in time of prayer, whē we shew our selues in his presence, & enter into cōmunication with him: and thereupon he maketh a restraint of his promise, saying, that he wil be at hand to heare only all them which call vpon him in trueth, cōtrariwise he pronoūceth al thē accursed which pray hypocriticallie, or without an earnest affection.

They are cursed of God that pray without heartie affection.

M. Then all such prayers as be made onlie with the mouth, be vnprofitable and to no vse?

C. They be not onlie vnprofitable, but pro-

noke

uoke God to displeasure.

M. What maner of affection is required to make the prayer acceptable?

C. We must first of all haue such a feeling of our pouertie and wretchednesse, that wee may perceiue an earnest vexation and grief of minde through the lothsomnesse of sinne, we must also haue a feruent desire to obteine grace at Gods hande, which desire must kindle our hearts, and ingender in vs a feruent prayer.

To pray for thinges whē we feele not the necessity thereof, is both vnprofitable, and also offende God.

M. Doe these things proceed of our nature? either are they giuen vnto vs by the speciall goodnesse of God?

C. God must worke therein: for wee are of our selues dull, and without all lust to prayer: but the Spirite of God doeth stirre vp in our heartes such sighes, as no tongue is able to expresse, & indueth our mindes with such a zeale, and feruent affectiō, as God requireth in prayer.

Rom. 8. Galat. 4.

M. Doth this doctrine teach vs, that we ought not to dispose, and stirre vp our selues to prayer?

C. Nothing lesse: but rather contrariwise, so oft as we doe feele our selues cold, & not disposed to prayer, we ought to make our supplicatiō vnto the Lorde, that it would please him to inflame vs with his spirit, whereby we may be framed to prayer, with such affection of minde, as we ought to doe.

Gods spirit is our onlie schoolemaister to teach vs to pray.

M. As touching the vse of the tongue, doest thou

The tongue serueth to a

good vse in the making of our prayers.

thou not count it vtterly vnprofitable in making of prayers?

C No: for the words which the tongue vttereth, do manie times helpe, stirre vp & confirme the minde, so that it is not so easelie drawē from God. Moreouer, for so much as the tongue is created of God for his glorie, aboue all other mēbers of the bodie, it is reason, that the tongue bee employed by all meanes to that vse: finallie the verie feruent affection of the heart doth manie times through a vehement motion, enforce the tongue to speake though a man did not purpose so to doe.

XXXVI Sunday

M. Since it is as thou sayest: to what purpose is it to pray in a language that a man doeth not vnderstand?

To pray in a straunge lāguage is a mocking of God. 1 Cor. 14

C. It is a verie mocking of God, and a superstitious hypocrisie.

Prayer must proceede of a sure confidence in Gods promise.

M. When we make our prayers vnto God, doe wee it at all aduentures without sure knowledge whether wee shall obteine any profite or not? either ought wee to bee surelie perswaded that our prayers will be heard?

Rom. 10

C. Wee must haue this euermore as a sure ground in all our praiers, that they shalbe accepted of God, and that we shall obtein our request so farre forth as it shal be expedient & necessarie for vs: whereupon S. Paule sayth, that the right inuocation & praying vnto God, proceedeth of faith.

faith. For if we haue not a ſure truſt in the mercie of God, it is vnpoſſible to make our prayer vnto him aright.

M. What ſayſt thou then of them which be in doubt, whether God will heare them or not?

Whoſoeuer doubteth whether God heareth his prayer, obteineth nothing. Mat. 11. Marc. 11

C. Their prayers are vtterly voyde, ſeeing God hath made no promiſe to anie ſuch prayers: for he ſayeth, what ſo euer we ſhall aske, if we beleeue, he will graunt it vnto vs.

Thré things make vs bolde to aske of God.

M. It remaineth to know by what meanes, and in whoſe name wee may come by this ſure confidence, to preſent our ſelues before God, conſidering that we are vile ſinners, & farre vnworthie ſo to doe.

1. His promiſe. Pſal. 50. 91. 145. Iſa. 30. 65 Iere. 29. Ioel. 2. Matt. 6.

C. Firſt of all, we haue promiſes of God, whervpon we muſt ſtay our mindes, without hauing any regard of our own worthines. Secondly (if we be the children of God) he doth incourage vs & puſh vs forward with his holy Spirit, to come to him familiarlie as to our father: and that wee ſhould not be afraid to come before his glorious Maieſtie (although we be but as poore wormes of the earth, and moſt wretched ſinners) he hath giuen vnto vs our Lord Ieſus to be our Mediatour, to the intent that we by the meane of his merites, hauing recourſe vnto God, might haue an aſſured truſt to finde grace.

2. His Spirit, Rom. 8. The mediatiō of Chriſt h. owne Sonne. 1. Tit. 2. Heb. 4. 1. Ioh. 2.

M. Doeſt thou meane it thus, that we may not call vpon God by prayer, vnleſſe it be done in the

the name of our Sauiour Christ?

C. Yea: for we haue an expresse commandment so to do: and in so doeing wee haue a sure promise, that through his intercession all our requestes shall be graunted vnto vs.

We may not pray but in the name of our Sauiour Christ. Ioh. 14. 1. Ioh. 2 Ephe. 3 Heb. 4. Rom. 8.

M. It is not then a fooliſh preſumptiō, to preſent our ſelues boldly before God, ſince we haue Christ for our Aduocate, and ſet him before vs, to the ende that God may, for his ſake, accept both vs and our prayers.

C. No verelie: for we make our prayers, as it were, by his own mouth, for ſo much as he him ſelfe openeth the way for vs, and maketh our prayers to be heard, yea and intreateth alſo continuallie for vs.

XXXVII. Sunday.

M. Let vs treat now of the ſubſtāce of our prayers. Is it lawfull for vs to pray for all thinges that we fantaſie, either is there a certain rule to pray?

We may not frame our prayers according to our owne fantaſie, but as Gods word teacheth vs, and his holy ſpirit directeth vs. Matth. 6

C. If we ſhould follow our owne fantaſie in making our prayers, they ſhould be verie ill framed. For we are ſo blind, that we are not able to judge what is meete to be prayed for: moreouer, all our deſires are ſo inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

C. We muſt learne of God what is meete to be prayed for, ſeeing he alone knoweth what is neceſſarie for vs, & that he leadeth vs, as it were by the hand, ſo that we our owne ſelues doe nothing

thing but followe.

M. What inſtruction hath he giuen vs for prayer?

C. He hath taught vs ſufficientlie, how and wherefore to pray, throughout the whole ſcripture, but to the intent to bring vs to one certine and ſure marke, he hath ſet foorth vnto vs one maner of prayer wherein he hath brieflie comprehended all ſuch points as be meete or lawfull for vs to demande.

M. Rehearſe that forme of prayer.

C. It is the verie ſame that our Lord Ieſus taught his diſciples to pray. For when they asked of him how they ſhould pray, he anſwered that they ſhould ſay on this wiſe: *Our Father which art in heauen, halowed be thy name: Thy kingdom come: Thy will be done euen in earth as it is in heauen: Giue vs this day our daily bread: And forgiue vs our* dettes, euẽ as we forgiue our detters: And lead v not into tentation, but diliuer vs from euill. For thine is the kingdome, and the power, and the glorie for euer. So be it.* Math. 6, Luk. 11.

The faithfull prayer which the Lord himſelfe taught vs.

* or ſinnes

M. For the more eaſie vnderſtanding hereof, tell me how manie articles be conteined herein.

C. Six: whereof the firſt three doe concerne the glorie of God, without anie conſideration of our ſelues: the other three touche vs properlie and concerne our wealth and profit.

The diuiſiõ of the Lords prayer.

M. Why then, ought we to deſire anie thing of God, that bringeth no maner of commodtie

vnto our ſelues?

C. This is true, that God of his infinite goodneſſe doeth diſpoſe and order all thinges in ſuch ſorte, that nothing can turne to the glorie of his Name, which is not alſo profitable vnto vs: ſo that when his Name is ſanctified and honoured, he maketh it redound to our ſanctification: and when his kingdome cõmeth, we are after a ſort partakers thereof, yet notwithſtanding our duetie is at ſuch time as we aske theſe things, to haue onelie regarde to his honour, without anie conſideration to our ſelues, or to our owne commoditie and profit.

M. By thy ſaying then, though theſe three firſt petitions are greatlie profitable to vs, yet we may not make them for anie other purpoſe but onelie to deſire to haue God honoured?

C. It is euen ſo: and likewiſe, albeit the three laſt requeſtes be ordeined to pray for things expedient and neceſſarie for vs, yet euen in them alſo wee ought moſt earneſtlie to ſeeke Gods honour, ſo that it muſt bee the chiefe ende and marke whereunto all our wiſhinges and deſires be directed.

M. Let vs come now to the expoſition of it: and before that we proceede anie further, wherfore is God named here our Father, rather then by ſome other name?

C. Since in time of prayer ſpeciallie we ought

to haue a ſteadfaſt aſſurance of Gods fauour in our conſciences, it pleaſeth God to be called of vs by a name which ſoundeth nothing but all ſweeteneſſe, bountie and mercifulnes, thereby to driue away all doutfulneſſe and feare, and to make vs conceiue a bold courage to come familiarlie into his preſence. In what ſenſe we call God Father.

M. May we then come boldlie and familiarlie vnto God, euen as a childe may vnto his father?

C. Yea, and with a great deale more aſſured confidence to obteine whatſoeuer we ſhall deſire: for if we being euill, can not choſe but giue vnto our children breade and meate when they aske it, how much leſſe can our heauenlie Father refuſe to giue vs ſuch things as we haue need of, ſince he is not only good, but the very ſouereine goodneſſe it ſelfe? Mat. 7.

M. May we not proue ſufficientlie by this that God is named our father the ſame thing which we affirmed, touching Chriſt, that our prayer ought to be grounded vpon ſure truſt in his merites and interceſſion?

C. Yes certeinlie: for God doth acknowledge vs none otherwiſe to be his children, but only in ſo much as wee bee the members of his Sonne Chriſt.

M. Wherefore doeſt thou not rather call God thy Father, then our Father, as it were in cõmon? Wh. we call him our Father.

C. Euerie faithfull man may right well call

God his Father particularly: but in this forme of prayer our Sauiour Christ doth teach vs to pray in common, that we might remember thereby the duetie and charitie which we owe to our neighbours in our prayers, and to monish vs, not to care only for our selues.

M. What meaneth this clause, *Which art in heauen?*

C. It is asmuch to saie, as to name him highe, mightie, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdraw our imagination from thinking anie thing of him worldlie or earthlie, and that we should not measure him by our fleshlie iudgement and so make him subiect to our will or appetite, but rather that wee might with all humblenesse of minde, honor his excellent maiestie, and also that we might haue occasion to put so much the more our trust assuredlie in him, considering that he is Lord and Maister of all.

XXXIX Sunday The first petition.

M. Make an exposition of the first petition.

C. The Name of God is his honour and renome, wherby he is sanctified & praised among men: therefore we desire that his glorie may be aduanced aboue all thinges and euery where.

M. Doest thou meane that his glorie may either encrease or diminish?

No

C. No verelie, in it ſelf: but the meaning hereof is that it may be knowne as it ought to be, & that all the workes whiche God doeth, may appeare vnto men to be glorious euen as they be in verie deede, ſo that hee might by all meanes be magnified. In what ſenſe we wiſh the ſettingforth of Gods glorie

M. What doeſt thou meane in the ſecond requeſt by the kingdome of God?

C. This kingdome conſiſteth principallie in two points: that is to ſay, firſt in that he gouerneth his elect through his holie Spirit: and again in that he deſtroyeth the wicked, which will not become ſubiects to his kingdome, to the ende that it may euidentlie appeare that there is no power able to withſtand his power. The ſecond petition. Wherin the kingdome of God cõſiſteth.

M. What vnderſtandeſt thou in praying that this kingdome may come? The kingdome of Chirſt.

C. That it would pleaſe God from day to day to increaſe the nomber of his faithfull flock, that he would continuallie more and more beſtowe the giftes of his holie Spirite among them, vntil the time come, when they ſhalbe fullie repleniſhed: that hee would alſo cauſe the light of his trueth more and more to ſhine, & that he would in ſuch wiſe make his iuſtice to be knowen, that the diuell and his kingdome of darkeneſſe may come to vtter confuſion, & that all wickedneſſe may be cleane aboliſhed and rooted out.

M. Is not this requeſt performed dailie?

C. It is partlie fulfilled: yet wee desire that it may be continuallie increased, & aduanced vnto such time as it shal come to full perfectiō: which thing shalbe at the day of iudgement, what time God alone shalbe magnified and all creatures shall be abased and subiect vnto his maiestie, and so he shalbe all in all thinges.

The perfect state of Christes kingdom.

1. Cor. 15

M. In what sense prayest thou that Gods will may be done?

XL. Sunday. The 3. request touching the accomplishment of Gods will.

C. That all creatures may be subiect to him and obey him, in such sorte, that what soeuer is done, may be pleasaunt to him.

M. Doest thou meane then, that nothing may be done contrarie vnto his will?

C. Our request is not only that hee would bring all thinges to passe as he hath appointed by his vnsearchable counsel, but that hee would beare downe all rebellion, so that all wills may obey his will onelie.

M. In so doing, do we not vtterlie refuse our owne wils?

C. Yes vtterlie: and we pray not onelie that he would bring to nought such desires as bee against his will, but that hee would also create in vs new mindes and new heartes, that our owne will being set aparte, his Spirit may worke such a will in vs, as may be in all pointes agreeable vnto him.

Regeneration

Where-

M. Wherefore putteſt thou vnto it, In earth, as it is in heauen?

C. Becauſe the Angels which be his heauenly creatures, ſtudie nothing but to pleaſe him without any motion to the contrarie, we deſire that the like may be done in the earth, and that all men may bee framed vnto a like willing obedience. How Gods will is done in heauen.

M. Come nowe to the ſeconde parte: What doeſt thou meane by the dailie bread which thou aſkeſt? *XLI. Sunday.* The fourth petition.

C. That worde conteyneth all thinges whereof we haue neede in this preſent life, not onelie as touching meate, drinke, and clothes, but all maner of things that God knoweth to be expedient for vs in this world, whereby we may haue the fruition of his benefites in quietneſſe. What is mēt by our daily bread.

M. Why beggeſt thou of God thy dailie nouriſhment, ſince he hath giuen a charge vnto all men to gett their liuing with the labour of their handes?

C. Albeit we are commanded to labour for our liuing, yet all our labour, diligence, and prouiſion that we can make, is not able to procure vs a liuing, but the only bleſſing of God vpon our handes and trauell, which proſpereth the thinges we goe about in his Name. Moreouer this is to be conſidered, that it is not meate or drinke that nouriſheth vs (notwithſtanding we God muſt bleſſe our labors.

be commaunded to make prouision for those thinges, but the power of God mainteineth our life, and we vse them onely as instrumentes.

M. Why calleſt thou it, our breade, ſince we deſire that it may be giuen vs?

C. That commeth of the onely bountifulneſſe of God, whoſe pleaſure it was to name it ours, albeit it is nothing at all due vnto vs: and againe by this worde we are put in remembrance not to deſire another mans bread, but that onlie which we ſhall come by, by honeſt and lawful meanes, agreeable to Gods ordinance.

Wherefore we call it daily bread.

M. Why ſayeſt thou, this day, and dailie?

C. Theſe two wordes do teach vs to be contented, and not to wiſh more then is ſufficient for our neceſſitie.

M. Seeing this is a common prayer belonging indifferentlie vnto all men, how is it that the rich (who haue prouided aboundance of goods for a long time) may make this petition for one day?

C All men both riche and poore muſt vnderſtand, that what goods ſo euer they haue, they can nothing profit them, but ſo farre foorth as it pleaſeth God to giue them the vſe thereof, ſo that when we haue plentie, yet wee haue nothing, vnleſſe he of his goodnes giue vs alſo the fruition and vſe of the ſame.

XLII. Sunday

M. What is conteined in the firſt requeſt?

That

C. That it would pleaſe God to forgiue vs our dettes. The 5. petition.

M. Is there anie man liuing ſo iuſte, that needeth not to make this requeſt? There is none ſo holie that hath not need to aske God forgiueneſſe of his ſinnes or dettes.

C. No ſurelie: for our Lord Ieſus preſcribed this forme of prayer to his Apoſtles for the behoofe of his whole Church: ſo then whoſoeuer would exempt him ſelfe from this, refuſed to be of the companie of Chriſts flocke: and in verie deede the ſcriptures doe plainlie teſtifie, that the moſt perfect man that is, if hee would alleadge one point to iuſtifie him ſelf therby before God, ſhould be found faultie in a thouſand: it is meete therefore that euery man haue a recourſe continuallie vnto Gods mercie. Iob. 9.

M. After what ſort thinkeſt thou that our ſinnes be pardoned vs?

C. Euen as the verie wordes of Chriſt doe ſounde: for as much as our ſinnes bee as dettes, whereby wee are holden faſt bound vnder the danger of euerlaſting damnation, we make ſupplication vnto God, that he would of his meere goodneſſe pardon them. Heere by dettes are ment ſinnes

M. Thou meaneſt then, that we obteine forgiueneſſe of our ſinnes, by the free mercie of God onelie? In what ſort our ſins are forgiuen.

C. Yea: for we can by no meanes make amends for the leaſt fault that we haue cõmitted, if God did not vſe his bountifull liberalitie toward vs,

by forgiuing them freelie euerie one.

M. What profit commeth to vs by that, that we are pardoned of our sinnes?

The fruite of remissi-on of sins.

C. By this meanes, we are as acceptable vnto God, as if we were iust and innocent, and also our consciences be surelie perswaded of his Fatherlie loue towards vs, whereby we attaine to euerlasting life and felicitie.

M. When thou makest thy prayer, that hee would pardon vs our dettes, euen as we pardon our detters, doest thou meane hereby that wee deserue to haue our sinnes forgiuen in that that we forgiue other men their faultes?

Our sins be pardoned freelie.

C. No verely: for by that means we should not haue pardon of our sinnes frelie, neither should the remission of them be sufficientlie grounded vpon the satisfaction, which was made in the death of Christ, as it ought to be: but in that we forget the wrongs done vnto vs, wee follow his example in gentlenes and meekenesse. And now to declare that wee are his children, hee hath giuen vs this as a badge to be known by, and to certifie our selues that wee are so. On the other part also he doeth vs to witt, that we may looke for nothing of him, but extremitie and rigour, if we be not ready to pardon, and shew fauour vnto them which be in fault towardes vs.

Whom God refuseth to count at his children.

M. Thou meanest then, that God here refuseth to take them for his children, which can not

not forget wrongs committed againſt them: and that they ſhould not thinke them ſelues to bee partakers of the heauenlie forgiueneſſe.

C. Yea verelie: & alſo to the end that all men might haue knowledge that the ſelfe ſame meaſure, which they meate vnto other, ſhalbe payed vnto them againe.

M. What is the next petition?

C. Lead vs not into tentation, but deliuer vs frō euil. XLIII. Sunday.

M. Makeſt thou but one requeſt of this? The ſixt petition.

C. No, for the ſecond parte doeth expound the firſt.

M. What is the ſubſtance of this petition?

C. We deſire that God doe not ſuffer vs to fal to wickedneſſe, neither permit vs to be ouercome of the deuil, not to be led with the naughtie luſtes of our fleſh which continuallie warre againſt vs: but that he would giue vnto vs power to withſtande them, holding vs vp with his hande, and keeping vs alwayes in his ſauegarde, to be our protectour and guide. Rom. 7. Gal. 5. 1. Co. 1. 10

M. By what meanes is this brought to paſſe?

C. What time God doeth guide vs by his holy Spirit, therby cauſing vs to loue goodneſſe, and to hate euill, to ſeeke after righteouſneſſe, and to flee frō ſinne: for by his holy Spirit we ouercome the deuill, ſinne and the fleſh.

M. Hath euery man need thus to be guided?

C. Yea euery man: for the deuill watcheth cō- 1. Pet. 5.

tinu-

1. Pet. 5. tinuallie for vs, euen as a roaring Lion, readie to deuour vs, and we on the other part be so feeble and fraile, that he would out of hand ouercome vs, if God did not both strengthen vs, and giue vs the victorie.

M. What signifieth this word, tentation?

What is tentation. *C.* The wilie guiles and subtill assaultes of the deuill, wherewith he assaulteth vs: forasmuch as we are naturallie apt to be deceiued, yea readie to deceiue our selues: and our will is wholie Gen. 6, 8. bent to doe euill, no whit to doe good.

M. But wherefore requirest thou of God, that he doe not lead vs into tentation, since that is an office belonging peculiarlie to the deuill?

C. God of his infinite mercie doeth preserue his faithful, not suffering the deuill to lead them out of the way, neither permitting that sinne haue th'vpper hand of them: so likewise he doth not only giue vp, cast of and withdraw his grace frō such as he will punish, but also he deliuereth them to the deuill, committing them vnto his tyrannie: he striketh them with blindnesse, and giueth them vp into reprobate mindes, that they become vtterlie slaues vnto sinne and subiect to all tentations.

M. What meaneth the clause which followeth, *For vnto thee belongeth the kingdome, and the power, and the glorie for euer?*

C. It putteth vs againe in remembrance that our

our prayers be grounded vpon God and his almightie power and goodneſſe, and not in any thing that is in vs, ſince we of our ſelues be vnworthie once to open our mouthes to call vpon him: againe we are taught hereby to conclude all our prayers in the praiſing of his power and goodneſſe.

M. Is it not lawfull for vs to aske any other petition or thing, then is here rehearſed? *XLIIII Sunday.*

C. Albeit we are not forbidden to vſe other words, and to frame them alſo after another ſort, yet there can no prayer be acceptable vnto God vnleſſe it be in effect and ſenſe framed after this, which is vnto vs, as it were, a perfect rule whereby to pray as we ought to doe.

M. It ſeemeth now convenient time to come to the foorth point touching the honour due vnto God.

C. We haue ſaid alreadie, that it conſiſteth in acknowledging with the heart, & in confeſſing with the mouth, that God is the authour of all goodneſſe, that thereby we may honour him. *The fourth kinde of honour due to GOD.*

M. Hath God ſet foorth no rule to teach vs how we ſhould doe this?

C. All the examples in the Scripture of praiſing and thankeſgiuing, ought to be as rules vnto vs.

M. Is there nothing conteined in the Lords prayer touching this matter?

C. Yes: for in that we pray that his Name may

be

be glorified, we desire also that all his workes may be seene (according as they be in deed) excellent and praise-worthie: in such sort that if he punish vs, we may thereby praise the vprightnes of his iudgement: if he pardon our faultes, we may thereby haue occasion to magnifie his mercie: when he performeth his promise, we may acknowledge him to bee the infallible trueth: briefly we require that there bee nothing at all done wherein the brightnes of his glorie be not sheweth foorth vnto vs: and this is to giue vnto him the laud and praise of all goodnesse.

M. What conclusion may we gather of all that we haue hitherto spoken?

C. We may well conclude of this the saying of Christ, that this is life euerlasting, to know the verie liuing God, and him whom he hath sent, our Sauiour Christ: to know him, I say, to the end to render due honour vnto him, that thereby he may become vnto vs, not onelie a Lord and Maister, but also a Father, and Sauiour: whereby also we on the other part may be his seruants, his children, and a people wholie consecrated to his glorie.

Ioan. 17. What euerlasting life is Mat. 1.

M. What is the meanes to come by a state so excellent?

XLV. Sunday.

Euerlasting life is offred and presented.

C. He hath for the same purpose left with vs his holie word, which is vnto vs as it were an entrie into the kingdome of heauen.

Where

M. Where ſhall we ſeeke for this his word? ted vnto vs by Gods worde.

C. It is conteined in the holie Scripture.

M. How muſt we vſe this word, to haue this profit by it?

C. We muſt receiue it, beeing perfectlie perſwaded thereof in our conſcience, as of an vndoubted truth ſent down from heauen, ſubmitting our ſelues vnto it with due obedience, louing it heartilie with a feruent and vnfained affection, hauing it ſo printed in our hearts, that we may follow it and conforme our liues wholie vnto it.

M. Doe all theſe things lie in our power?

C. No, not one of them all: but God worketh them in our hearts in this wiſe by his holie Spirit.

M. Is it not required of our part, that we take paine, and doe our diligence both to heare & to reade this doctrine, which is ſet forth vnto vs?

C. Yes doubtleſſe: and firſt it is requiſite that euerie man priuatelie in his owne houſe, giue him ſelfe to the ſtudie of this word: but principallie euerie man is bound to haunt dulie all Sermons made in the Congregation of Chriſt, where this word is expounded. Wee muſt giue diligẽt labour to learn Gods worde.

M. Thinkeſt thou then that it is not enough that euerie man doe giue diligence to reade Gods worde in his owne houſe, vnleſſe they come alſo together to heare it preached openl-

I thin-

C. I thinke it neceſſarie, if God of his goodneſſe doe prouide ſuch meanes that wee may heare it openlie.

M. What is the reaſon?

C. Becauſe our Sauior hath ſet & eſtabliſhed this order in his Church, not to the end that two or three onlie ſhould obſerue it, but as a generall order for all men: and he hath likewiſe declared that this is the onelie way to builde his Church and to preſerue the ſame, let vs therefore euerie one be content to haue recourſe to this rule, and not become wiſer then our Maiſter.

Eph. 4.

Paſtours or Miniſters in the Church are neceſſarie. Matth. 10. Luc. 10.

M. Is it then a thing neceſſarie to haue Paſtours and Miniſters in the Churches?

C. Yea verie neceſſarie: and at their mouthes men are bound to receiue the word of the Lord with all humble obedience: ſo that who ſo euer doth ſet light of them and regarde not to heare their ſayinges, they contemne alſo Ieſus Chriſt, and deuide them ſelues from the fellowſhip of his flocke.

M. Is it ſufficient that we haue bene once inſtruct by their meanes, either elſe muſt we heare their doctrine continuallie?

C. It is nothing if a man begin well, vnleſſe he continue ſtill in the ſame: for we muſt keepe vs in Chriſtes ſchoole, and continue ſtill his ſchollers vnto the ende: and for that cauſe he hath ordeined Miniſters in the church to teach vs continu-

tinuallie in his Name.

M. Is there none other meane beſides his word, whereby God ſheweth him ſelfe vnto vs? *XLVI. Sunday.*

C. God hath ioyned the Sacramentes with the preaching of his word. Of Sacraments.

M. What is a Sacrament?

C. A Sacrament is an outward token of Gods fauour, which by a viſible ſigne doeth repreſent vnto vs ſpirituall things, to the end that Gods promiſes might take the more deepe roote in our harts, and that we might ſo much the more ſurelie giue credit vnto them.

M. What? is this poſſible, that a viſible and a materiall ſigne ſhould haue ſuch vertue to certifie our conſcience?

C. No, not of it ſelfe, but God hath ordeined it for ſuch an ende.

M. Since it is the proper office of Gods holie Spirit, to ſeale and print the promiſes of God in our hearts, how canſt thou attribute or giue this propertie vnto the Sacraments? The difference between Gods Spirit & his Sacraments.

C. There is a great difference betweene the one and the other: for Gods Spirite is hee alone, who in verie deed is able to touche & moue our hearts, to illuminate our mindes, and to aſſure our conſciences in ſuch ſorte that all theſe ought to be accoũted his onlie workes, ſo that the whole prayſe and glorie hereof ought to be giuen vnto him onlie: notwithſtãding, it hath pleaſed our Lord t' vſe

his Sacramentes as seconde instrumentes thereof, according as it seemed good vnto him, without diminishing any point of the vertue of his Spirite.

M. Thou meanest then, that the efficacie of the Sacraments doeth not consist in the visible signe, but wholy in the working of the Spirite of God?

C. I meane euen so: according as it is Gods pleasure to work by means by him ordeined without any derogation thereby to his glorious power.

M. What mooued God to institute such instruments or meanes?

The Sacraments were ordeined to helpe our infirmitie.

C. He ordeined them to helpe and comfort our weakenesse: for if we were of a spirituall nature, as the Angells are, then we were apt to consider both God and his manifolde graces after a spirituall maner also, but for asmuch as we are clogged with earthlie bodies, it was needefull for vs, that God did institute sensible signes, to represent vnto vs spirituall and heauenlie things: for otherwise we could not comprehend them. Moreouer it is necessarie for vs, that all our senses be exercised in his holie promises, that we might be the better stablished in the same.

XLVII. Sunday. The Sacraments are necessarie.

M. Since God hath ordeined his Sacramentes for our necessitie, it were a pointe of arrogancie and presumption, to thinke that they might be aswell left of, as vsed.

C. Ye saie trueth: so that whosoeuer doth willinglie

linglie forbear the vſe of them, eſteeming them as things more then needeth, he diſhonoreth Ieſus Chriſt, he refuſeth his grace, and doth quenche his holie Spirite.

M. But what aſſurance of Gods grace be the Sacraments able to giue, ſeeing both the godlie and wicked do receiue them?

C. Albeit the infidels and wicked doe make the grace (which is preſented vnto them by the Sacramentes) of none effect, yet it followeth not that their office and propertie is ſuch.

M. How, and when is it, that the Sacramentes haue their effect?

C. When a man receiueth them in faith, ſeeking onlie in them Chriſt and his grace.

When the Sacramentes doe take their effect.

M. What meaneſt thou by ſaying that we may ſeeke nothing elſe but Chriſt in them?

C. I ſignifie thereby, that we may not occupie our mindes in conſidering the outward ſignes, as though we would ſeeke our ſaluation in them: neither may we imagine that there is any peculiar vertue incloſed in them, but contrariwiſe do take the ſigne for an aide to lead vs ſtraight to Chriſt, & to ſeeke in him ſaluation and all our felicitie.

Howe Chriſt ought to be ſoght in his Sacramentes.

M. If faith then be required in the miniſtration of them, how are they giuen vnto vs to ſtrengthen vs in the faith, and to aſſure vs of Gods promiſes?

C. It is not enough that faith bee once begon

The Sacraments be means to norish our faith Rom. 4.

in vs for a time, but it must still be nourished and mainteined, so that it may growe dailie, and be increased in vs. For the nourishment, strength and increase therof, God hath giuen vs the Sacramēts, the which thing Saint Paule declareth, sayinge: that the vse of them is to seale the promises of God in our hearts.

M. But is not this a token of infidelitie, when we doe not beleeue the promises of God vnlesse they be confirmed vnto vs by some visible signe, as an ayde ioyned vnto them?

Gods children are not fullie perfect in this life.

C. It is a token of a weake faith, and yet the faith of all the children of God is such, notwithstanding they cease not therefore to be faithfull, albeit they haue not as yet atteined vnto the perfection thereof. For so long as we liue in this world, there abideth continuallie certeine remnantes of vnbeleefe in our flesh: and therfore we must endeuour by all meanes continuallie to profite and increase in faith.

XLVIII. Sunday. Howe manie Sacramentes there be.

M. How manie Sacramentes be there in the Church of Christ?

C. There be but two which bee common vnto all men, and which Christ himselfe ordeined for the faithfull.

M. What be they?

C. Baptisme and the holie Supper.

M In what pointes doe they agree, and wherein differ they, the one from the other?

Bap-

C. Baptiſme is vnto vs an entrie into the church: for it witneſſeth vnto vs, that where as wee were before ſtrangers from God, he doeth now receiue vs into his familie. The Supper of the Lord is a teſtimonie vnto vs, that God wil nouriſh and refreſh vs with ſo[illegible]cuē as a good maiſter of an houſe ſtudieth to ſuſteine & feed ſuch as be of his houſhold. Of Baptiſme.

M. To the ende that we may vnderſtand them both ſo much the better, let vs cōſider them aparte one after another. Firſt, what is the ſignification of Baptiſme? The ſignificatiō of Baptiſme.

C. It ſtandeth in two points: firſt, our Lord repreſenteth vnto vs heerein the remiſſion of our ſinnes: ſecondlie our regeneration. Rom. 6. Ephes. 5.

M. What ſimilitude hath water with thoſe things, that it may repreſent them? *XLIX. Sunday.*

C. Firſt the remiſſion of ſinnes is a maner of waſhing, whereby our ſoules are cleanſed from their filthineſſe, euen as the filth of our bodie is waſhed away with water. The myſterie of the water in Baptiſme.

M. What ſayeſt thou of regeneration?

C. Becauſe the beginning of our regeneration ſtandeth in the mortification of our nature, & the end that we become newe creatures through the ſpirit of God, therefore the water is powred vpon the head to ſignifie that we are dead or buried, and that in ſuch ſort, that our riſing againe into a new life is therwithall figured, in that, that the powring of the water is but a thing of a very ſhort con[illegible]nu- Wherefore the water is powred on the head.

ance and not ordeined that we ſhould bee drowned thereby.

M. Thou meaneſt not that the water is the waſhing of our ſoules?

C. No: for that belongeth to the blood of our Sauiour Chriſt alone, which was ſhed that all our filth might be wiped away, and that we might be counted pure and without ſpot euen before God: the which thing then taketh effect in vs, what time our conſciences bee ſprinkled therewith by Gods holie Spirit, but the Sacrament doeth teſtifie and declare it vnto vs.

1 Iohn. 1
2 Pet. 1.

M. Meaneſt thou then that the water ſtandeth in none other ſtead vnto vs but as a figure?

The water is not a bare ſigne.

C. It is ſuch a figure as hath the veritie ioyned vnto it: for God keepeth his promiſe & deceiueth no man: wherefore it is certeine, that remiſſion of ſinnes, & newneſſe of life is offered vnto vs in Baptiſme, and that we receiue the ſame there.

The promiſſe is ioyned to it.

M. Is this grace receiued indifferentlie of all men?

C. No: for diuers through their wickednesſe, cauſe it to ſtande them in no ſtead: neuertheleſſe the Sacramẽt looſeth not his propertie, albeit that none feele the comfort thereof but only the faithfull.

M. What thing is that, whereby our regeneration is wrought in vs?

Whereby wee are

C. By the death and reſurrection of our Sauiour

our Christ: for his death standeth in this steade vnto vs, that by it our olde Adam is crucified, and our sinfull Nature is, as it were, buried, so that it beareth no more rule or dominion in vs. As touching the newnesse of life, which is to bee obedient to Gods will, that we obteine by his resurrection. renewed in Spirit

M. How doe we obteine this grace in Baptisme?

C. Because wee are there clothed with Christ and indued with his holy Spirite, if so be that wee make not our selues vnworthie of his promises, which be there giuen vnto vs.

M. As touching our parte, what is the right vse of Baptisme? Wherein the right vsing of baptisme standeth.

C. The right vse thereof standeth in faith and repentance: that is, in that we be sure that we haue our consciences cleansed in the blood of Christ: and in that we both feele in our selues, and make it knowen to others by our workes, that his Spirite abideth in vs, to mortifie our affections, and so to make vs readie to doe the will of God.

M. Seeing all this is required in the right vsing of Baptisme, how is it that litle children bee baptized? *L. Sunday.* The Baptisme of infantes

C. I did not meane that faith and repentance ought alwaies to goe before the ministratiō of this Sacrament: for that is onlie requisite in them that be of age and discretion, so that it is sufficient if the little children shewe foorth the fruite of

Baptiſme, when they are come to ſufficient age to know it.

M. How wilt thou proue, that there is no inconuenience in this doeing?

Deu. 10. 30 Iere. 4. Rom 4. *C.* For in like maner Circumciſion was a Sacrament of repentance, as Moſes & the Prophets doe witneſſe, and alſo a Sacrament of faith, as Sainct Paule teacheth, and yet God did not debarre litle children from the receiuing of the ſame.

M. No: but art thou able to proue ſufficientlie, that there is as good reaſon that they ſhould be receiued to Baptiſme as that the other ſhould be circumciſed?

The promiſes which were made to the Iewes onlie, are now offred to al men. *C.* Yea: for the ſame promiſes which God did make in time paſt to his people of Iſraell, are now extended vnto all coaſtes of the world.

M. And followeth it therefore, that we muſt vſe alſo the ſigne?

C. Yea, if we will conſider the thing effectuallie: for Chriſt hath not made vs partakers of that grace, which belonged in time paſt to the children of Iſraell, to the intent he would in vs diminiſh or obſcure it, but rather to ſhew foorth his goodnes more euidentlie, and in greater aboundance.

M. Doeſt thou count then that if we did denie Baptiſme to litle childrē, the grace of God ſhould be diminiſhed by thē comming of Chriſt?

C. Yea ſurelie: for we ſhould be by that meanes deſtitute of the expreſſe ſigne of Gods bountifull mercie

mercie towardes our children, the which thing they that were vnder the Law, had: and in verie deede this thing serueth highlie to our comfort, and to the stablishing of the promise, which hath bene made vnto vs from the beginning.

M. Thy minde is then, that for asmuch as it pleased God in olde time to declare him selfe to be the Sauiour, yea of litle children, and that he thought it also good to seale his fauourable promises in their bodies by an outward Sacrament, that therefore it is verie good reason, that there be no lesse tokens of assurance after Christes comming, since the selfe same promise continueth still, and is more openlie vttered aswell by worde as deede?

C. Yea: and moreouer it seemeth a thing worthie of notable reprehension, if men would doe so much wrong vnto children, as to denie them the signe, which is a thing of lesse price, since the vertue and substance of Baptisme belongeth vnto them, which is of much higher estimation.

M. For what consideration ought we to baptize litle children? To what purpose children are baptised.

C. In token that they are inheriters of the blessing of God, which is promised to the seede of the faithfull, that when they come to age, they should be instructed what the meaning of Baptisme is, to profite them selues thereby.

M. Let vs now speake of the Supper: and first what

what is the ſignification thereof?

XI. Sunday. Of the Lordes Supper.

C. Our Lorde did ordeine it to put vs in aſſurance, that by the diſtribution of his bodie and blood our ſoules are nouriſheth in the hope of life euerlaſting.

M. Why is it that our Lord repreſenteth vnto vs his bodie by the bread, & his blood by the wine?

Chriſte offereth to vs his body by the bred and his bloode by the wine.

C. To ſignifie vnto vs, that what propertie the bread hath towards our bodies, that is to feed and ſuſteine them in this tranſitorie life, the ſelfe ſame propertie alſo his bodie hath touching our ſoules, that is, to nouriſh them ſpirituallie. And in like maner as the wine doeth ſtrengthen, comfort and reioyce man, euen ſo his blood is our full ioy, our comfort and ſpirituall ſtrength.

M. Doeſt thou meane, that we muſt be in deed partakers of the bodie and blood of the Lord?

The only ſtay of our truſt.

C. I meane ſo, for ſince the whole truſt and aſſurance of our ſaluation doeth conſiſt in the obedience which he hath performed vnto God his Father (in that that God doeth accept and take it as if it were ours) we muſt firſt poſſeſſe him, ſeeing that his benefites doe not belong vnto vs, vntill he haue firſt giuen him ſelfe vnto vs.

M. Why? did not Chriſt giue him ſelfe vnto vs what time hee gaue him ſelfe to be crucified, that thereby we might be brought into the fauour of God his Father, & be deliuered from damnation?

C. Yes: but that doeth not ſuffice, vnleſſe we doe receiue

receiue him with all, in such sort as wee may feele in our consciences the fruite and efficacie of his death and passion.

M. Is not faith the readie meanes to receiue Christ by?

C. No doubt: and not onlie in that we beleeue that hee died and rose againe to deliuer vs from euerlasting death, & to procure vs also euerlasting life, but also by that he dwelleth in vs, and is ioyned with vs as the head with his members, to the end to make vs partakers of all his graces by the force of this ioyning together. *After what sorte we receiue Christ.*

M. Haue we Christ ioyned vnto vs by none other meanes then by his Supper? *Lit Sunday.*

C. Yes: for we receiue Christ with the fruition of his benefites, by the preaching of the Gospell, as Saint Paul witnesseth in that that our Lord Iesus doeth promise vs therein, that we are bone of his bones, and flesh of his flesh, and againe that he is the bread of life, which came downe from heauen to nourish our soule: and in an other place, that wee are one with him, euen as he him selfe is one with his Father, and such like. *1. Cor. 1.* *Ephe. 5.* *Ioan 6.* *Ioan 17.*

M. What is there more to be had in the Sacrament? or to what vse doeth it serue vs besides?

C. This is the difference, that this our ioyning together is more euidentlie, & plenteouslie set forth vnto vs: for albeit our Sauiour Christ be in verie deed exhibited to vs, both by Baptisme, & by the preaching

preaching of his word, yet that is but in a parte, as it were, and not fullie.

What doth the signe of bread teach vs.

M. What is it then briefliе, that wee haue by this signe of bread?

C. That the bodie of our Lord Iesus for so much as it was once offred vp for vs in sacrifice, to bring vs into Gods fauour, is now giuē vnto vs, to assure vs that we are partakers of this reconciliation.

M. And what haue we by the signe of wine?

What is signified to vs by the wine.

C. It assureth vs that as our Lord Iesus did shed his blood once on the crosse for a price and satisfaction of all our sinnes, euen so he now giueth it vnto our soule to drinke, whereby we should not doubt to receiue the fruite and benefite thereof.

M. By these thine aunsweres I gather, that the Lords Supper doeth direct vs to the death & passion of our Sauiour Christ, to the intent wee may be partakers of the vertue thereof.

The Lordes Supper is not a sacrifice propitiatorie. Christ alone is the euerlasting Bishop. Hebr. 5. Mat. 26.

C. It doeth so: for euen then the onely & euerlasting sacrifice was offered vp for our redemptiō. Wherefore there remaineth nowe nothing else, but that we should haue the fruites thereof.

M. The Supper then, was it not ordeined to offer vp the bodie and blood of our Sauiour to God his Father?

C. No: for there is none but hee alone vnto whom that office belongeth, for so much as he is the euerlasting Sacrifice: but the charge that hee hath giuen vnto vs, is that we doe receiue his bodie,

die, and not offer it.

M. Wherefore be there two ſignes inſtituted?

C. Our Lorde did that to helpe our infirmitie, ſignifying that he is aſwell the drinke as the meate of our ſoule, to the end wee might bee content to ſeeke our nouriſhment fullie and wholie in him, and no where elſe. *Lxii. Sunday. The ordeining of two ſignes was for our weakneſſe.*

M. Doeth the ſecond ſigne which is the Cup, belong indifferentlie vnto all men?

C. Yea, and that by the commandement of our Sauiour Chriſt, contrarie wherevnto wee may in no wiſe doe.

M. Receiue we in the Supper onely the tokens of the things afore rehearſed, either are they effectuallie in deed there giuen vnto vs?

C. For ſo much as our Sauiour Chriſt is the trueth it ſelfe, it is moſt certaine, that the promiſes which he made at the Supper, be there in deed accompliſhed, & that which is figured by the ſignes is trulie performed: ſo then according as he there made promiſe, & as the ſignes doe repreſent, there is no doubt but he maketh vs partakers of his very ſubſtance, to make vs alſo to growe into one life with him.

M. How may this be done, ſeeing the bodie of our Sauiour Chriſt is in heauen, and we are heere as pilgrimes on the earth? *How we receiue Chriſt in the Supper.*

C. Verelie it commeth to paſſe by the wõdrous and vnſearchable working of his Spirite, who ioy-

neth easelie together things being farre asunder in place.

M. Then his bodie is not presentlie included in the bread, neither his blood conteined within the cup?

What is to be done if we will receiue the substance of the Sacrament.

C. No, but cleane contrariwise: if we will haue the substance of the Sacrament, wee must lift vp our hearts into heauen, where our Sauiour Christ is in the glorie of his Father, frō whence we haue sure hope, that he will come for our redemption: and therefore wee may not search him in these corruptible elementes.

M. So then thy iudgement is, that there be two thinges in this Sacrament: the substance of bread and wine, which we see with the eye, touch with our hand, & taste with our mouth: and also Christ, by whom our soules are inwardlie nourished.

Pleadges of our resurrection.

C. You say trueth: and in such sorte we haue therewith also a sure tokē, and, as it were, a pleadge of the rising againe of our bodies, in so much as they are alreadie made partakers of the signe of life

M. How ought this Sacrament to be vsed?

LIIII. Sunday. 1 Cor. 11.

C. Saint Paule teacheth the right maner of the vsing thereof: which is, that euerie man examine him selfe before that he come vnto it.

M. Wherein ought a man to examine himselfe?

C. He must cōsider whether he be a true member of Christ.

Where-

M. Whereby may a man haue ſure knowledge thereof?

C. If hee haue true faith and repentance, and doe loue his neighbour with an vnfained loue, not keeping in his heart any rancour, hatred, or debate. The ſure tokens of a true Chriſtiã

M. But is it requiſite to haue a perfect faith and perfect loue?

C. We muſt needes haue both ſound, right and not counterfaited: but to ſpeak of ſuch a perfection, as vnto which nothing can be added, it can not be found in man: alſo this Supper had bin a thing ordeined in vaine if none were meete to come to it vnleſſe he were throughlie perfect.

M. By this ſaying, our imperfection doeth no whit hinder vs from comming thereynto.

C. Rather contrariwiſe, it ſhould ſtand vs in no ſtead, if we were not vnperfect: for it is an helpe and ſuccour againſt our infirmitie.

M. Doe theſe two Sacraments ſerue to none other end, but to ſupport and beare vp our imperfection?

C Yes, they are alſo ſignes and badges of our profeſſion, that is to ſay, by them we proteſt openlie that we are the people of God, and make open profeſſion of our Chriſtian religion.

M. What ſhall we then iudge of him that refuſeth to vſe them?

C. We ought not to count him a Chriſtian

man: for in so doeing he refuseth to confesse him selfe to be a Christian, and what else but as it were couertlie to refuse Christ?

M. Is it enough to receiue them both once onlie in our life time?

C. Baptisme was ordeined to bee receiued but once: wherefore it is not lawfull to be baptized againe: but it is otherwise to be thought of the Supper.

M. What is the reason thereof?

C. By Baptisme God doeth bring and receiue vs into his Church: and when he hath once receiued vs, he declareth also to vs by the Supper, that he will feede vs continuallie.

How is it that wee receiue the Supper oftimes though wee may bee but once baptized

M. To whom belongeth the ministration of Baptisme, and of the Lordes Supper?

C. Vnto them, who haue the charge to preach openlie in the Church: for the preaching of Gods worde, and the ministration of the Sacraments be things iointlie belonging to one kind of office.

LV. Sunday. To whō the ministration of the Sacraments doe belong. Mat. 28.

M. Is there not a proofe to be brought for this out of the Scripture?

C. Our Lorde giueth speciall charge to his Apostles, aswell to baptize as to preach: and as touching the Supper, hee giueth them iniunction to follow his example: now he did the part of a Ministter, in that he gaue it to others.

M. The Pastours, who be the Ministers of the Sacramentes, ought they to receiue indifferentlie

euerie

euerie perſon that commeth?

C. As touching Baptiſme, for as much as there be none in our time baptized but litle children; there ought to bee no choiſe vſed: but as concerning the Supper, the Miniſter muſt refuſe to giue it to them that be vtterlie vnworthie. Who ought to be ſhut out from the Supper.

M. Wherefore?

C. Becauſe that otherwiſe the Supper of the Lord ſhould be defiled and diſhonored.

M. But yet our Lord admitted Iudas to the holie Supper, notwithſtanding his wickedneſſe. Wherefore Iudas was admitted.

C. Yea: for his wickedneſſe was hitherto hid: and albeit our Lord knew it right well, yet was it not notorious and knowne vnto men.

M. What way is to be vſed then towardes the hypocrites?

C. The Miniſter ought not to exclude and ſhut them out as vnworthie, but he muſt tarie vntill it ſhall pleaſe God to make their cloſe wickedneſſe knowen.

M. What if he him ſelfe know, or if he be priuelie aduertiſed of anie ſuch?

C. That is not a ſufficient cauſe for him to denie them the Supper, vnles he haue the thing tried by ſufficient proofe, and therwith the iudgement of the Church.

M. Is it then meete to haue a politike order touching this matter?

C. What elſe? If the Congregation be rebel

ordered, there must bee certeine appointed to watch, & take diligent heede for such open crimes as may be cõmitted: and they hauing authoritie, ought in the name of the whole Church to inhibite such as be by no meanes meete, neither can bee partakers thereof without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children in the Faith.

THE MANER TO EXAMINE Children, before they be admitted to the Supper of the Lord.

The Minister.

IN whom doest thou beleeue?

The Childe.

I beleeue in God the Father, & in Iesus Christ his Sonne, and in the holie Ghost, and looke to bẽ saued by none other meanes.

M. The Father, the Sonne, and the holie Ghost, be they any more then one God?

C. No, although they be disting in persons.

M. What is the effect of thy faith?

C. That God the Father of our Lorde Iesus Christ, (and so by him of vs all) is the beginning and

and principall cauſe of all thinges, the which hee gouerneth in ſuch ſorte that nothing can be done without his ordinance and prouidence. Next, that Ieſus Chriſt his Son came downe into this world, and accompliſhed all thinges, which were neceſſarie for our Saluation: and aſcended into heauen, where hee ſitteth at the right hand of the Father, that is, that he hath all power in heauen & in earth, and ſhall come againe from thence to iudge the whole world. Furthermore that the holie Ghoſt is verie God, becauſe he is the vertue and power of God, and printeth in our heartes the promiſes made vnto vs in Ieſus Chriſt. And finallie that the Church is ſanctified, and deliuered from their ſinnes through the mercies of God, and ſhall after this life riſe againe to life euerlaſting,

M. Muſt wee ſerue God according as he hath commanded? or elſe as mens traditions teach vs?

C. We muſt ſerue him as he hath taught vs by his word and commandments, and not according to the commandements of men.

M. Canſt thou keepe Gods commandments of thy ſelfe?

C. No verelie.

M. Who then doeth keepe and fulfill them in thee?

C. The holie Ghoſt.

M. When God then giueth thee his holie Ghoſt, canſt thou perfectlie obſerue them?

C. No, not so.

M. Why? God doeth curse and reiect all such as doe not in euerie point fulfill his commandementes.

C. It is true.

M. By what meanes then shalt thou be saued, and deliuered from the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. Howe so?

C. For because that by his death he hath restored vs to life, and reconciled vs to God his Father.

M. To whom doest thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ our Aduocat and Mediatour, referring all my prayers to that scope, which Christ our Sauiour hath left vs as a most sufficient and absolute rule.

M. How manie Sacraments are there in Christs Church?

C. Two: Baptisme, and the Lords Supper.

M. What is ment by Baptisme?

C. First it signifieth that we haue forgiuenesse of our sinnes by the blood of Christ. Secondlie it setteth before our eyes our regeneration or new spirituall birth.

M. What signifieth the Supper of the Lorde?

C. That by the spirituall eating and drinking of the bodie and blood of our Lord Iesus Christ our soules

ſoules are nouriſhed vnto life euerlaſting.

M. What doe the bread and wine repreſent in the Lordes Supper?

C. That as our bodies are nouriſhed therwith, ſo our ſoules are ſuſteined & nouriſhed with the vertue of Chriſts bodie and blood: not that they are incloſed in the bread and wine, but we muſt ſeeke Chriſt in heauen in the glorie of God his Father.

M. By what meanes may we atteine vnto him there?

C. By faith, which Gods Spirit worketh in our heartes, aſſuring vs of Gods promiſes made to vs in his holie Goſpell.

A FORME OF PRAYERS TO BE VSED IN PRIVATE HOVSES, euerie morning and euening.

Morning Prayer.

ALmightie God, and moſt mercifull Father, we doe not *preſent our ſelues here before thy Maieſtie, truſting in our own merites or worthineſſe, but in thy manifold mercies, which haſt promiſed to hear our praiers and *graunt our requeſts which we ſhall make to thee in the name of thy beloued Sonne Ieſus Chriſt our Lord, who hath alſo commanded vs to aſſemble our ſelues togither in his Name, with full aſſurance, th[illegible]

Dan. 9.

Iohn. 16.

will not onelie be among vs, but alſo bee our Mediatour and Aduocate towardes thy Maieſtie,
1. Ioan. 2. that wee may *obteine all thinges which ſhall ſeeme expedient to thy bleſſed will, for our neceſſities. Therefore we beſeech thee, moſt mercifull Father, to turne thy louinge countenance
Pſal. 32. towardes vs, and *impute not vnto vs our manifolde ſinnes and offences, whereby wee iuſtlie deſerue thy wrath and ſharpe puniſhment: but rather receiue vs to thy mercie for thy welbeloued Sonne Ieſus Chriſtes ſake, accepting his death
1. Ioan. 2 and paſſion as a iuſt recompence for all our offences, in whom onely thou art pleaſed, and through whom thou canſt not be offended with vs. And ſeeing that of thy great mercies we haue quietlie paſſed this night, graunt, O heauenlie Father, that wee may beſtow this daye wholie in thy ſeruice,
Colo. 3. ſo that all our *thoughtes, woordes & deeds may redound to the glorie of thy Name, and good enſample to all men: who ſeeing our good workes, may glorifie thee our heauenlie Father. And for as much as of thy meere fauour and loue thou haſt
Gene. 2. not onelie created vs to thine owne *ſimilitude and likeneſſe, but alſo haſt choſen vs to bee heires with thy deare Sonne Ieſus Chriſt, of that immortall kingdom which thou preparedſt for vs before the beginning of the worlde, wee beſeech thee to
Luke 17 *increaſe our faith and knowledge, and to lighten our hearts with thine holie Spirite, that wee may

in

in the meane time liue in godlie conuerſation and integritie of life, knowing that * idolaters, adulterers, couetous men, contentious perſons, drunkards, gluttons, and ſuch like ſhall not inherit the kingdome of God. Gene. 5.

(.·.) And becauſe thou haſt commaunded vs to pray one for another, wee doe not onelie make requeſt, O Lord for our ſelues and them that thou haſt alreadie called to the true vnderſtanding of thine heauenlie will, but for all people & * nations of the world, who as they knowe by thy wonderfull workes, that thou art God ouer all, ſo they may be inſtructed by thine holie Spirit, to beleeue in thee, their onelie Sauiour and Redeemer. But for as much as they can not * beleeue except they heare, nor can not heare but by preaching: and none can preach except they be ſent, therefore, O Lord, raiſe vp faithfull diſtributers of thy myſteries, who ſetting aparte all worldlie reſpectes, may both in their life and doctrine onlie ſeeke thy glorie. Contrarilie cõfound * Satan, Antichriſt, with all hirelings and Papiſtes, whom thou haſt already caſt of into a reprobate ſenſe, that they may not by ſectes, ſchiſmes, hereſies and errours diſquiet thy litle flock. And becauſe, O Lord, we be fallen into the latter dayes, and * daungerous times wherein ignorance hath gotten the vpper hand, & Saran with his miniſters ſeeke by all meanes to quenche the light of thy Goſpell, wee beſeeche thee Act. 10. 1. Tim. 2. Rom. 10 Rom. 16 2. Tit. 3.

Matth. 7 to mainteine thy cause against those *rauening wolues, and strengthen all thy seruantes whom they keepe in prison and bondage. Let not thy long suffering be an occasion either to increase their tyrannie, or to discourage thy children, neither yet lett our sinnes and wickednesse be an hinderance to thy mercies, but with speede, ô Lord, consider the great miseries, and afflictions of thy poore Churche which in sundrie places by the rage of enemies, is grieuously tormented: and this we confesse, ô Lorde, to come most iustelie for our sinnes, which (notwithstanding thy manifolde benefites, whereby thou doest dailie allure vs to loue thee, and thy sharpe threatnings, whereby wee haue occasion to feare thee, and spedelie to repent) yet continue in our owne wickednesse, and feele not our heartes so touched with that displeasure of our sinnes as wee ought to doe. Therefore, ô Lord, creat in vs new heartes, that with feruent mindes we may bewaile our manifolde sinnes, & earnestlie repent vs for our former wickednesse and vngodlie behauiour towardes thee: and wheras we can not of our selues purchase thy pardon, yet we humblie beseeche thee for Iesus Christes sake, to shew thy mercies vpon vs, and receiue vs againe to thy fauour. Graunt vs, deare Father, these our requests, & all other things necessarie for vs & thy whole Church, according to thy promise in Iesus Christ our Lord: In whose

Rom. 7. 1 Cor. 5. Luk. 17.

Name

Name we beſeech thee, as hee hath taught vs ſaying, *Our Father*, &c.

A prayer to be ſaid before meales.

ALL things depend vpon thy prouidẽce, ô Lord, to receiue at thine hands due ſuſtenance in time conuenient. Thou giueſt to them, and they gather it: thou openeſt thine hande, and they are ſatisfied with all good things. Pſal.104

O heauenly Father, which art the fountaine and full treaſure of all goodnes, we beſeech thee to ſhew thy mercies vpon vs thy children, & ſanctifie theſe giftes which we receyue of thy merciſull liberalitie, graunting vs grace to vſe them *ſoberly and purelie according to thy bleſſed will: ſo that hereby we may acknowledge thee to be the authour and giuer of all good things: and aboue all, that we may remember continuallie to ſeeke *the ſpirituall food of thy word, wherewith our ſoules may be nouriſhed euerlaſtinglie, through our Sauiour Chriſt, who is the true *bread of life, which came down from heauen, of whom who ſo euer eateth, ſhall liue for euer, and reigne with him in glorie, world without ende. So be it. 2 Tim.4 Tit.2. Ioan 6. Ioh.6.

A thankeſgiuing after meales.

LEt all nations magnifie the Lord: let all people reioice, in prayſing and extolling his great mercies. For his fatherlie kindeneſſe is plentifullie ſhewed foorth vpon vs, and the trueth of his promiſe endureth for euer. Pſal.117.

Col,3. We render thanks vnto thee, ô Lord God, for the manifold benefites, which we cõtinuallie receiue at thy bountifull hande, not onlie for that it hath pleased thee to feede vs in this present life, giuing vnto vs all things necessarie for the same, but especiallie because thou hast of thy free mercies* fashioned vs new into an assured hope of a farre better life, the which thou hast *declared vnto vs by thine holy Gospel. Therfore we humblie beseech thee ô heauenlie Father, that thou wilt not suffer our affections to be *so intãgled or rooted in these earthlie and corruptible things, but that we may *alwayes haue our minds directed to thee on *high continuallie watchinge for the comming *of our Lord & Sauior Christ, *what time he shal appeare for our full redemption. To whom with thee and the holie Ghost, bee all honour and glorie, for euer and euer. So be it.

Rom.8. Tit,3. 2.Tim.1 1.Ioh.2. 1.Ioh.2. 1.Tim.2 2.Cor.1 Rom.8.

Another thankesgiuing before meate.

ETernal & euerlasting God, Father of our Lord Iesus Christ, who of thy most singular loue, which thou beareſt to mankind, hast appointed to his sustenãce, not only the frutes of the earth, but also the foules of the ayre & beasts of the earth, & fishes of the sea, and hast cõmanded thy benefites to be receiued as from thine handes with thankesgiuing, assuring thy childrẽ by the mouth of thine Apostle, that to the cleane all things are cleane, as the creatures, which bee sanctified by the worde, and

Tit.1. Act.10.

and by prayer: graunt vnto vs so moderatlie to vse these thy giftes present, that the bodies being refreshed, the soules may be more able to proceede in all good workes, to the prayse of thine holie Name, through Iesus Christ our Lord. So be it.

Our Father, &c.

Another.

THe eyes of all thinges doe looke vp and trust in thee, O Lord: thou giuest them meat in due season: Thou openest thine hande and fillest with thy blessings euerie liuing creature: good Lorde, blesse vs and the giftes which wee receiue of thy large liberalitie, through Iesus Christ our Lorde. So be it. *Our Father, &c.* Psal. 109

Another thankesgiuing after meate.

GLorie, prayse and honour be vnto thee most merciful and omnipotent Father, who of thine infinite goodnesse hast created man to thine own image and similitude, who also hast fedde, and dailie feedest of thy most bountifull hande all liuing creatures, graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall food, so thou wouldest replenish our soules with the perfect knowledge of the liuelie worde of thy beloued Sonne Iesus, to whom be prayse, glorie, and honour for euer, So be it.

God saue the Church vniuersall: God com-

fort

fort them, that be comfortleſſe: Lord, increaſe our faith: ô Lord, for Chriſt thy Sonnes ſake, be mercifull to the common wealths: where thy Goſpell is truelie preached, and harbour graunted to the afflicted members of Chriſtes bodie: and illuminate, according to thy good pleaſure, all nations with the brightneſſe of thy word. So be it.

Another.

THe God of glorie and peace, who hath created and redeemed and preſentlie fed vs, be bleſſed for euer. So be it.

The God of all power, who hath called from death that great Paſtour of the ſheepe, our Lorde Ieſus, comfort & defend the flocke which he hath redeemed by the blood of the eternal Teſtament: increaſe the number of true Preachers: repreſſe the rage of obſtinate Tyrants: mitigate & lighten the hearts of the ignorant: releeue the paines of ſuch as be afflicted, but eſpiciallie of thoſe that ſuffer for the teſtimonie of his trueth: and finallie confound Satan by the power of our Lord Ieſus Chriſt. So be it.

Euening Prayer.

O Lord God, Father euerlaſting & full of pitie, we acknowledge and confeſſe, that we be not
Luk. 15. worthie to lift vp our eyes to heauen, much leſſe to preſent our ſelues before thy Maieſtie with confidence that thou wilt heare our prayers & graunt our requeſtes, if we conſider our own deſeruings.

For

For our conſciences doe accuſe vs, and our ſinnes witneſſe againſt vs, and we know that thou art an vpright iudge, which doeſt not iuſtifie the ſinners and wicked men, but * puniſheſt the faultes of all ſuch as tranſgreſſe thy commandments. Yet moſt merciful Father, ſince it hath pleaſed thee to * command vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we feele our ſelues, as it were, ſwallowed vp of death and * deſperation, wee vtterlie renounce all worldlie confidence, and flee to thy ſouereigne bountie, as our onlie ſtay and refuge, beſeeching thee not to call to * remembrance our manifolde ſinnes and wickedneſſe, whereby we continuallie prouoke thy wrath & indignation againſt vs: neither our negligence and vnkindneſſe, which haue neither worthelie eſteemed, nor in our liues ſufficientlie expreſſed the ſweete comfort of thy Goſpell reuciled vnto vs: but rather to accept the obedience and death of thy Sonne Ieſus Chriſt, who by offering vp his bodie in * ſacrifice once for all, hath made a ſufficient recompenſe for all our ſinnes. Haue mercie therefore vpon vs O Lord, and forgiue vs our * offences. Teach vs by thine holie Spirite, that wee may rightlie weigh them, and earneſtlie repent for the ſame: and ſo much the rather, O Lord, becauſe that the * reprobate, and ſuch as thou haſt forſaken, can not praiſe thee nor call vpon thy Name, but the * repenting

Exod. 2.

Pſal. 50.

Pſal. 1.

Pſal. 79.

He. 6, 10.

Pſa. 19.

Pſal. 5.

Pſal. 5.

heart

heart, the ſorrowfull minde, the conſcience oppreſſed, * hungring and thirſting for thy grace ſhall euer ſet foorth thy praiſe and glorie. And albeit we be but * wormes and duſt, yet thou art our Creatour, & we be the worke of thine hands: yea, thou art our Father and wee thy children: thou art our ſheepheard and we thy flocke: thou art our Redeemer, and we thy people whom thou haſt bought: thou art our God, and we thine inheritance. * Correct vs not therefore in thine anger, ô Lord, neither according to our deſertes, puniſh vs, but mercifullie chaſtiſe vs with a fatherlie affection: that all the worlde may know, that at what * time ſo euer a ſinner doeth repent him of his ſinne, from the bottome of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou haſt promiſed by thine holie Prophet.

Pſ. 107.
Pſa. 22.
1. Cor. 6
Iere. 10.
Pſal. 6.
Ezec. 18

This marke directeth vs to the part of ỳ morning prayer, that is for increaſe of the Goſpell, which alſo may be ſaid hereas time ſerueth, Luke. 11. Mat. 16.

(.·.) Finallie, for as much as it hath pleaſed thee to make the night for a man to reſt in, as thou haſt ordeined him the day to trauell: graunt, O deare Father, that we may ſo take our bodilie reſt, that our ſoules may continuallie * watche for the time that our Lord Ieſus Chriſte ſhall appeare for our deliuerance out of this mortall life, and in the meane ſeaſon that wee, not ouercome by any * fantaſies, dreames, or other tentations, may fullie ſet our mindes vpon thee, loue thee, feare thee, and reſt in thee: furthermore, that our ſleepe bee not ex-

*excessiue or ouermuch after the insatiable desires of our flesh: but onelie sufficient to content our weake nature, that wee may be better disposed to liue in all godlie conuersation, to the glorie of thine holy Name, and profit of our brethren. So be it. Luke.21.

A PRAYER MADE AT THE first Assemblie of the English Church at Geneua, when the confession of the faith and whole orders were there read and approued.

O Lord God almightie, and Father most mercifull, there is *none like thee in heauen nor in earth, which workest all things for the glorie of thy Name, and the comfort of thine elect: thou didded once make man ruler ouer all thy creatures, and *placed him in the garden of all pleasures: but how soone, alas, did he in his felicitie *forget thy goodnesse? Thy people Israell also in their wealth did euermore runne *astray, abusing thy manifolde mercies, like as all flesh continually rageth, when it hath gotten libertie and externall prosperitie. But such is thy wisedome adioyned to thy mercies, deare Father, that thou *seekest all meanes possible, to bring thy children to the sure sense & liuelie feeling of thy fatherlie fauour. And therefore when prosperitie wil not serue, thé sendest thou aduersitie, graciouslie *correcting all thy childrē, whō thou receiuest into thine houlshold. 1. Kin. 8. Gen. 2. Gen. 3. Exo. 23. Ezec. 18. Heb. 12. Prou. 3.

Where-

Wherefore we wretched & miſerable ſinners render vnto thee moſt humble and heartie thankes, that it hath pleaſed thee to call vs home to thy folde by thy Fatherlie correction at this preſent, whereas in our proſperitie and libertie we did neglect thy graces offred vnto vs. For the which negligence and many other grieuous ſinnes, wherof we now accuſe our ſelues before thee, thou mightſt moſt iuſtlie haue giuen vs vp to * reprobate mindes, and induration of our hearts, as thou haſt done other. But ſuch is thy goodnes, o Lord, that thou ſeemeſt * to forget all our offences, and haſt called vs of thy good pleaſure from all idolatries into this Citie moſt chriſtianlie reformed, to profeſſe thy Name, and to ſuffer ſome * croſſe among thy people for thy trueth and Goſpels ſake: and ſo to be thy * witneſſes with thy Prophets and Apoſtles, yea, with thy dearlie beloued Sonne IESVS Chriſt our head, to whom thou doeſt begin here to faſhion vs like, that in his * glorie we may alſo be like him when he ſhall appeare. O Lorde God, what * are we, vpon whom thou ſhouldeſt ſhew this great mercie? O moſt louing Lord, forgiue vs our vnthankfulneſſe, and all our ſinnes, for IESVS Chriſtes ſake: O heauenlie Father, increaſe thine holy Spirit in vs, to teach our hearts to crie * Abba deare Father, to aſſure vs of our eternal election in Chriſt, to reuele thy will more and more towards vs, to cõfirme vs ſo in thy trueth, that we may liue and

Rom. 2.
Iſa. 4.
Mat. 5:
Luk. 24. Act. 1.
1 Ioh. 3
Pſal. 8.
Gal. 4.

and dye therein, and that by the power of the same Spirit we may boldlie giue accountes of our faith to all men with humblenes and meekenes, that whereas they backbite and sclaunder vs as euill doers, they may be ashamed and once stop their mouhts, seeing our good cõuersation in Iesus Christ, for whose sake we beseech thee, ô Lord God, to guide, gouerne & prosper this our enterprise in assembling our brethrẽ to praise thine holy Name: and not only to be here present with vs thi childrẽ according to thy promise, but also mercifullie to assist thy like persecuted people our brethrẽ gathered in all other places, that they & we, consenting together in one Spirit & trueth, may (all worldlie respectes set a part) seeke thy onely honor and glorie in all our, and their assemblies.

A COMPLAINT OF THE TYRANNIE vsed against the Saincts of God, contening a cõfession of our sinnes, and a prayer for the deliuerance and preseruation of the Church, and confusion of the enemies.

ETernall and euerlasting God, Father of our Lord Iesus Christ, who hast commanded vs to pray, & promised to heare vs, euen whẽ we do call frõ the pit of desperatiõ, the miseries of these our most wicked dayes cõpell vs to powre forth before thee the cõplaints of our wretched hearts oppressed with sorrow. Our eyes do behold, and our eares do heare the calamities & oppressions which no tongue can expresse, neither yet, alas, doe our dull heartes rightlie consider the same. For the heathen are entred into

thine inheritance: they haue polluted thy Sanctuarie, prophaned and abolished thy blessed institutions, most cruellie murdered and daily doe murther thy deare children. Thou hast exalted the arme and force of our enemies, thou hast exposed vs to a pray, to ignominie & shame before such as persecute thy trueth. Their wayes doe prosper: they glorie in mischiefe, and speake proudlie against the honor of thy Name. Thou goest not foorth as Captaine before our hostes. The eadge of our sworde, which sometimes was most sharpe, is nowe blunt, and doeth returne without victorie in battell.

It appeareth to our enemies, O Lord, that thou hast broken that league which of mercie and goodnesse thou hast made with thy Church. For the libertie which they haue to kill thy children like sheepe, and to shedd their blood, no man resisting, doeth so blinde and puffe them with pride, that they ashame not to affirme, that thou regardest not our intreating. Thy longe suffering and patience, maketh them bolde from cruelnie to proceede to the blasphemie of thy Name. And in the meane season, alas, we doe not consider the heauinesse of our sins, which longe haue deserued at thine handes not onlie these temporall plagues, but also the tormentes prepared for the inobedient. For wee knowing thy blessed will, haue not applied our diligence to obey the same, but haue followed, for the moste parte, the vaine conuersation of the blinde worlde: and

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therefore in verie iuſtice haſt thou viſited our vnthankfulneſſe. But ô Lord, if thou ſhalt obſerue and keepe in minde for euer the iniquities of thy children, then ſhall no fleſhe abide, nor bee ſaued in thy preſence. And therefore wee conuicted in our owne conſcience, that moſt iuſtelie we ſuffer, as puniſhed by thine hand, do neuertheles call for mercy, according to thy promiſe. And firſt we deſire to be corrected with the rod of thy children by the which we may be brought to a perfect hatred of ſinne, and of our ſelues: and therefore, that it would pleaſe thee, for Chriſt Ieſus thy Sonnes ſake, to ſhew to vs and thy whole Church vniuerſally perſecuted, the ſame fauour and grace, that ſomtimes thou diddeſt, when the chief members of the ſame for anguiſh and feare, were cõpelled to cry: Why haue the nations raged? why hath the people made vprores? and why haue Princes and Kinges coniured aginſt thine anointed Chriſt Ieſus? Then diddeſt thou wonderfully aſſiſt & preſerue thy ſmall, & diſperſed flocke: then dideſt thou burſt vp the barres & gates of iron: then dideſt thou ſhake the foundations of ſtrong priſons, then dideſt thou plague the cruell perſecuters, and then gaueſt thou ſome tranquillitie and reſt, after thoſe raginge ſtormes and cuell afflictions.

O Lord, thou remaineſt one for euer: we haue offended, and are vnworthy of any deliuerance, but worthy art thou to bee a true and conſtant God, and worthie is thy deare Sonne Chriſt IESVS,

that thou shouldest glorifie his Name, & reuenge the blasphemie spoken against the trueth of his Gospell, which is by our aduersaries damned, as a doctrine deceiuable & false: yea, the blood of thy Son is trodden vnder feete, in that the blood of his members is shed for witnessing of thy trueth: & therfore, o Lord, behold not the vnworthines of vs that call for the redresse of these enormities, neither let our imperfecti ons stop thy mercies from vs, but behold the face of thine anointed Christ Iesus, & let the equitie of our cause preuaile in thy presence. Let the blude of thy Saincts, quhilk is shed, be openly reuēged in the eyes of thy Church, that mortal men may know the vanitie of their Counsels, & that thy children may haue a taste of thine eternall goodnes. And seeing that frō that man of sinne, that Romaine Antichrist, the chief aduersarie to thy deare Sonne, doeth all iniquitie springe, and mischiefe proceed: Let it please thy Fatherlie mercie, more and more to reueile his deceyt and tyrannie to the world: open the eyes of Princes and Magistrats, that clearly they may sie how shamefullie they haue bene and are abused by his deceyuable wayes, how by him they are compelled most cruellie to shed the blood of thy Saincts, and by violence refuse thy newe and eternall Testament, that they in deepe consideration of the grieuous offences may vnfeanedlie lament their horrible defection from Christ Iesus thy Sonne, from hence foorth studying to promote his glorie in the Dominions

nions committed to their charges, that so yet once againe may the glorie of thy Gospell appeare to the world. And seeing also that the chief strength of that odious beast consisteth in dissention of Princes, let it please thee, ô Father, which hast claimed to thy selfe to be called of peace, to vnite and knit in perfite loue the hearts of all those that looke for the life Euerlasting. Lett no craft of Sathan moeue them to warre one against another, neither yet to mainteine by their force and strength that kingdome of darknes: but rather that godlie they may conspire (illuminated by the word) to roote out from among them, all superstition with the maintainers of the same.

These thy graces, O Lord, wee vnfainedlie desire to be powred forth vpon all Realmes and Nations, but principallie according to that dewtie whiche thou requirest of vs, we most earnestlie require, that the heartes of the inhabitants of ENGLAND and SCOTLAND, whom the malice and craft of Satan and his suppostes, of manie yeares haue disseuered, may continewe in that godlie vnitie, which now of late it hath pleased thee to giue them, beeing knitt together in the vnitie of thy worde: open their eyes, that clearelie they may beholde the bondage and miserie which is purposed against them both: and giue vnto them wisedome to auoyde the same in such sorte, that in their godlie concord, thy name may be glorified, and thy dispersed flocke comforted and relieued.

The common wealthes, ô Lord, where thy Gospell is truelie preached, and harbour graunted to the afflicted members of Christes bodie, wee commend to thy protection and mercie. Be thou vnto them a defence and buckler: be thou a watchman to their walls, and a perpetuall safegarde to their cities, that the craftie assaultes of their enemies repulsed by thy power, thy Gospell may haue free passage from one Nation to another: and let all Preachers and Ministers of the same haue the giftes of thine holie Spirit, in such aboundance, as thy godlie wisedome shall knowe to be expedient for the perfite instruction of that flocke which thou hast Redeemed with the pretious bloud of thine onelie and well beloued Sonne Iesus Christ: purge their heartes from all kinde of superstition, from ambition and vaine glorie, by which Satan continuallie laboureth to stirre vp vngodlie contention: and let them so consent in the vnitie of thy trueth, that neither the estimation, which they haue of men, neither the vaine opinions, which they haue cõceaued by their writings, preuaile in them against the cleare vnderstanding of thy blessed word.

And now last, O Lorde, we most humblie beseech thee, according to that prayer of thy deare Sonne our Lorde Iesus, so to sanctifie and confirme vs in thine Eternall veritie, that neither the loue of life temporall, neither yet the feare of tormentes and corporall death, cause vs denie the same, when

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the confeſſion of our Faith ſhalbee required of vs: but to aſſiſt vs with the power of thy Spirite, that not onelie boldlie wee may confeſſe thee, O Father of mercies to be the true God alone, and whom thou haſt ſent, our Lorde Ieſus to be the onelie Sauiour of the worlde, but alſo, that conſtantlie we may withſtand all doctrine repugning to thy Eternall trueth reueiled to vs in thy moſt bleſſed word. Remoue from our heartes the blinde loue of our ſelues, and ſo rule thou all the actions of our life, that in vs thy godlie Name may bee glorified, thy Church edified, and Satan finallie confounded by the power and meanes of our Lorde Ieſus Chriſt, to whom with thee, and the holie Spirit, be all praiſe and glorie, before thy Congregation now and euer. So be it.

Ariſe, O Lord, and let thine enemies bee aſhamed: let them flee from thy preſence, that hate thy godlie Name: let the grones of thy priſoners enter in before thee, and preſerue by thy power, ſuch as be appointed to death: let not thine ehemies thus triumphe to the ende, but let them vnderſtand that againſt thee they fight: preſerue & defend the Vine which thy right hand hath planted: and let all Nations ſee the glorie of thine anointed.

Haſten Lord, and tarie not.

A GODLIE PRAYER TO be said at all times.

HOnour and praise be giuen to thee, ô Lord God Almightie, most deare Father of heauen, for all thy mercies and louing kindnesse shewed vnto vs, in that it hath pleased thy gracious goodnes freelie and of thine own accord, to elect and chuse vs to Saluation before the beginning of the worlde: and euen like continuall thankes be giuen to thee for creating vs after thine own image, for redeeming vs with the precious bloud of thy deare Sonne, when we were vtterlie lost: for Sanctifying vs with thine holie Spirit in the Reuelation and knowledge of thine holie word: for helping and succouring vs in al our needs and necessities: for sauing vs from all daungers of bodie and soule: for comforting vs so fatherlie in all our tribulations, and persecutions: for sparing vs so long, and geuing vs so large a time of repentance. These benefites ô most mercifull Father, like as we knowledge to haue receaued them of thine onelie goodnesse, euen so we beseech thee, for thy deare Sonne Iesus Christs sake, to graunt vs alwayes thine holie Spirit, whereby we may continuallie grow in thankfulnesse towards thee, to be led into all trueth, and comforted in all our aduersities. O Lord strengthen our Faith: kindle it more in feruentnesse, and loue towards thee, and our neighbours for thy sake. Suffer vs not, most dear Father, to receaue thy word

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any more in vaine, but graunt vs alwayes the assistance of thy grace and holie Spirite, that in heart, word and deed, we may sanctifie and doe worship to thy Name.

Helpe to amplifie and increase thy kingdome, that what soeuer thou sendest, we may be heartelie well content with thy good pleasure and will: let vs not lacke the thing ô Father, without the which we can not serue thee: but blesse thou so all the workes of our hands that we may haue sufficient, and not to be chargeable, but rather helpefull vnto others: be mercifull ô Lorde, to our offences. And seeing our debt is great, which thou hast forgiuen vs in Iesus Christ, make vs to loue thee, and our Neighbours so much the more. Be thou our Father, our Capitaine and defender in all tentations, hold thou vs by thy mercifull hand, that we may bee deliuered from all inconueniences, and end our liues in the sanctifying and honour of thine holie Name, through Iesus Christ our Lord, and onlie Sauiour. So be it.

Let thy mightie hande and outstretched arme, ô Lord, be still our defence: thy mercie and louing kindnesse in Iesus Christ thy deare Sonne, our Saluation: thy trew and holie worde our instruction: thy grace and holie Spirit, our comfort and consolation, vnto the end and in the end. So be it.

O Lord increase our faith.

AMEN

ANE PRAYER TO BE SAID of the Childe before he ſtudie his leſſon, out of the 119. Pſalme.

¶ *Wherein ſhall the Childe addreſſe his way? in guyding him ſelfe according to thy worde. Open mine eyes, and I ſhall knowe the meruelles of thy Lawe. Giue me vnderſtanding, and I ſhall keepe thy Law, yea I ſhall keepe it with my whole heart.*

LOrd, quhilk art the fountaine of all wiſedom and knowledge, ſeeing it hath pleaſed thee to giue me the meane to be taught in my youth for to learne to guide me godlie and honeſtlie all the courſe of my life, it may thee alſo pleaſe to lighten mine vnderſtanding (the quhilk of it ſelfe is blinde) that it may comprehend and receaue that doctrine & learning quhilk ſhall bee taught mee: it may pleaſe thee to ſtrengthen my memorie to keepe it well: it may pleaſe thee alſo to diſpoſe mine heart willinglie to receaue it with ſuch deſire as apperteineth: ſo that by mine ingratitude the occaſion quhilk thou giueſt mee, bee not loſt. That I may thus doe, it may pleaſe thee to powre vpon me thine holie Spirit, the Spirit, I ſay, of all vnderſtanding, trueth, iudgement, wiſedome, and learning, the quhilk may make mee able ſo to profite, that the paines that ſhalbe taken in teaching me, bee not in vaine. And to what ſtudie ſoeuer I applie my ſelfe, make me, ô Lord, to addreſſe it vnto the right ende: that is, to knowe thee in our Lord Ieſus Chriſt, that I may haue full truſt of Saluation

uation in thy grace, and to ſerue thee vprightlie according to thy pleaſure, ſo that whatſoeuer I learne, it may be vnto me as ane inſtrument to helpe mee therevnto.

And ſeeing thou doſt promiſe to giue wiſedom to the litle & humble ones, and to confound the proud in the vanitie of their wittes, & likewiſe to make thy ſelf knowen to them that be of ane vpright heart, & alſo to blinde the vngodlie and wicked, I beſeeche thee to facion me vnto trew humilitie, ſo that I may be taught firſt to be obedient vnto thee, and nixt vnto my Superiours, that thou haſt appointed ouer me, further that it may pleaſe thee to diſpoſe mine heart vnfeanedlie to ſeeke thee, and to forſake all euill and filthie luſtes of the fleſh: and that in this ſort, I may prepare my ſelfe to ſerue thee onelie in that eſtate quhilk it ſhall pleaſe thee to appoint for me, when I ſhall come to age.

Out of the 25. Pſalme.

The Lord reuealeth his ſecretes vnto them that feare him, and maketh them to know his aliance.

Ane Prayer to be ſaid before a man begin his warke.

O Lord God, moſt mercifull Father and Sauiour, ſeeing it hath pleaſed thee to command vs to trauell, that wee may releeue our neede, we beſeech thee of thy grace ſo to bleſſe our labour, that thy bleſſing may extende vnto vs, without the which wee are not able to continewe, and that this great

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ſhippe of the Lorde. Often times the Lorde GOD had before promiſed by his faithfull and true ſeruant *Moyſes*, that hee would appoint ſuch a place for his Sanctuarie as ſhould bee certaine and ſtable for euer: and yet neuertheleſſe aboue a thouſand yeares together, the Arke of the Lorde was caried hither and thether, from Tent to Tent, from habitation to habitation, hauing no ſure nor certaine place to reſt: But afterwardes it was ſhewed vnto the Prophet *Dauid*, that the Lord would haue it remaine in the holie hill of *Sion*, and that hee would haue there a Temple erected and builded, wherein he would bee worſhipped.

By this example we are admoniſhed, that we haue double cauſe to reioyce and bee glad when ſo euer the Lorde doeth not onelie incline our heartes by his holie Spirite to the obedience of his worde: but alſo doeth drawe other vnto the ſame with vs, that wee may be all ioyned togither in the communion and fellowſhip of faith. Wee ſee the ſtubburneſſe of mans hearte to bee ſuch, that the greater number alwayes murmureth when ſo euer the Lorde God ſpeaketh: and therefore no ſmall cauſe haue wee to reioyce when all conſent and agree togither in one ſpirit, and one minde, in the trew worſhippe of the Lord our God.

Theſe wordes: *I reioyced when they ſayd vnto me: wee will goe vnto the houſe of the Lorde*, ſeeme to bee verie ſimple and to conteine in them no great matter. But gif you looke into the ſame with ſpirituall eyes, there appeareth a wonderfull great maieſtie in them. Which becauſe our aduerſaries the Papiſtes can not ſee, they doe ſo coldlie and negligentlie pray, reade, and ſing this Pſalme and manie other, that a man would thinke there were no tale ſo fooliſh or vaine, which they would not either recite or heare

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with more courage and delight. These wordes therefore must bee vnfolded and laid before the eyes of the faithfull. For when the Prophete Dauid saith, *We will goe into the house of the Lord:* what notable thing can we see in these wordes, if we doe but onelie behold the stones, timber, gold and other the like ornaments of the materiall temple? But to goe into the house of the Lorde signifieth another maner of thing: namelie to come togither where we may haue God present with vs: heare his woord: call vpon his holie Name, and receyue helpe and succour in our necessitie. Therefore it is a false definition of the temple which the Papistes and other make: that it is a house built with stones and tymber to the honour of God. What this temple is they them selues knowe not. For the temple of *Salomon* was not therefore beautifull, because it was adorned with golde and siluer and other pretious ornamentes: but the true beautie of that temple was, because in that place the people heard the holie word of the Lorde, called vpon his name, found him mercifull, giuing peace, and remission of sinnes, &c. This is rightlie to beholde the Temple, and not as the visured Bishoppes and other Papistes beholde their idolatrous temple when they consecrate it.

These are then great causes of ioy and gladnesse, to haue accesse vnto the Lorde: to heare this consolation, that hee is our GOD, which will heare vs, which will deliuer vs in the time of trouble, which will forgiue vs our sinnes, and at the last will giue vs euerlasting life. For these great benefites (saith *Dauid*) wee giue thankes vnto God, and we reioyce that we may come togither into that place wherein GOD worketh all these thinges by the power of his holie Worde. For it is the worde alone

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whereby we know God, whereby wee come vnto God, a
whereby he bestoweth these great benefites of his fauo
and loue vpon vs. Thus *Dauid* vnder these wordes: *T*
house of the Lord, comprehendeth God him selfe, his nam
and his worde, whereunto the Sabboth is dedicated, in the
which we should rest from other businesse and hearken vn
to the Lord speaking vnto vs. This is to goe into the hous
of the Lord, and for this benefite to giue thanks vnto hi
For this is an inestimable benefite and cannot be compr
hended of the wicked, but the godlie onelie doe know t
word, and what benefite they receiue thereby. And this t
Lord also requireth of his people, when he so often co
mandeth in the Law, that they should come togither, th
they should reioyce before the Lord, they should praise an
magnifie his Name, for his benefites and great mercies,
so plentifullie poured vpon them. And to this
Dauid also prouoketh vs, by his example,
that with reuerence, and as it were
with an admonition, we
should exult and re-
ioyce before the
Lord.